

BR

125

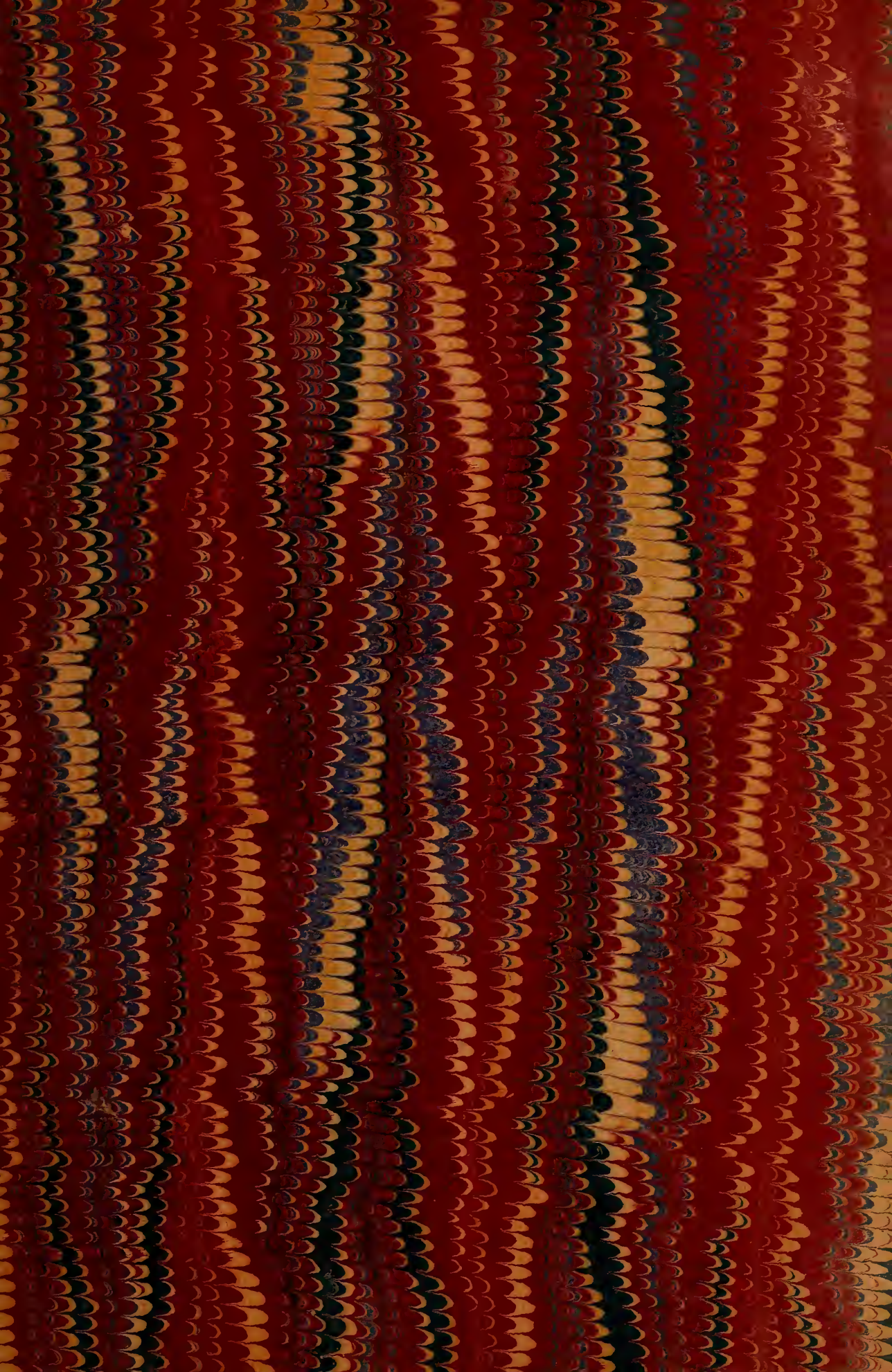
S4

LIBRARY OF CONGRESS.

BR125
Chap. Copyright No.

Shelf S4

UNITED STATES OF AMERICA.





MISTAKES

.....OF.....

PREACHERS,
PRIESTS,

.....AND.....

CREEDS

Viewed from a

BIBLE

STANDPOINT,

... BY M. N. SEVIER. ...

Price 25 Cts.

OF CONGRESS
STRAIGHT
MAR 30 1896
BY WASHINGTON



MISTAKES

OF

Preachers, Priests and
Creeds,

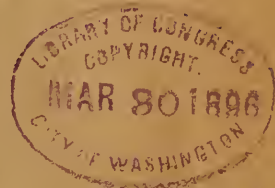


Viewed From a Bible
Standpoint.

17
1750



By M. N. SEVIER.



10764-B²-1



Vernon, Texas,
Guard Publishing Co.,
1896.

BR125
.54

Entered, according to act of Congress, in the year 1896, by
M. N. SEVIER.

In the Office of the Librarian of Congress, at Washington.

LC Control Number



tmp96 027615

“Whom the gods would destroy they first make mad.”

PREFACE.

MARTIN LUTHER restored the Bible to the world in 1534, and the mistakes he and Calvin, with others who were friendly to the reformation, made was undertaking to explain the Bible, while none of them understood it themselves, which caused creeds to spring up in their midsts, on which account their forces were weakened. They not only had to contend against the false doctrine of Roman Catholics, but felt that it was their duty to correct these false notions among themselves and in so doing the creeds multiplied. None of the leaders in the various sects seemed to know or to believe that creeds were unscriptural until 1835 when Alexander Campbell informed them that creeds were unauthorized by the word of God.

We call attention to another fact, Luther, Calvin, Wesley and others of their day did not understand the Bible, all of them believed in water baptism, as a christian ordinance, and they believed in the Lord's Supper, but they did not agree with the views of the Roman Catholic church. The differences were Catholics taught that the bread and wine was the real blood and flesh of the Lord Jesus after the priest had by prayer set it a part from a common to a sacred use; while Protestants held that they represented the body and blood of Christ.

While Campbell was able to discover that creeds were unauthorized by the word of God, and fought creeds from a Bible standpoint, and yet he, with all his wisdom and love of truth, made a worse blunder by teaching that water baptism was for the remission of sins. In this he

did not differ from the Catholic church, and on that account he failed to reform the creeds; they took advantage of his erroneous views and succeeded in diverting the minds of the people away from the views Campbell had advanced in favor of no creeds, and in favor of the Bible as an infallible guide in faith and practice. Campbell also taught immersion as the only mode of baptism. He was permitted to see a grand truth as it regarded the creeds, but was blind as to the teachings of the Bible on the ordinances.

I have great respect for Luther, Calvin, Wesley, Campbell and all reformers during the past ages, and will not say but that perhaps all of them did the best for us they could under the circumstances, while they bettered the condition of men, yet they only piped the shell. Many things that belonged to the dark ages fostered by Rome and kept up by Protestants are left for others to brush away. Owing to this fact we have undertaken at this late day to dispose of old dogmas that have lived with Rome during the dark ages and have lived down to the present with slight modifications upon the part of Protestants. As to creeds we adopt the positions taken by Campbell over sixty years ago. We think he was eminently correct. Campbell was a great and good man, notwithstanding his erroneous views on baptism and communion. He made two grand discoveries in Bible study, the first was that creeds were unauthorized, and the next was that baptism was for the remission of sins, and the texts relied upon to prove his position amply bore out his theory. He based his belief upon the following scripture:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” (Acts 2, 38).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.” (Mark 16, 15-16).

“And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22, 16).

“The like figure whereunto even baptism doth also now save us.” (1 Pet. 3, 21).

While he was permitted to discover that baptism was for the remission of sins yet he made the fatal mistake in teaching that it was water baptism, and that by immersion, and for that one mistake he failed as a reformer, and it is a good thing that he failed, and on the account of his failure none of his followers are willing to wear his name for the reason the idea that water baptism will save or remit sins is absurd in the extreme for this age. While there were many who adopted his views at the time and continued so to do for many years, now his followers have modified Campbell's views. they now say that water baptism does not save, but those who refuse to be baptized by immersion will not be saved, which is as erroneous as the views held by Campbell, and on account of which they are losing ground, for the reason people are too intelligent to accept of such ideas. If Campbell had adopted the Bible idea of baptism, that it was spiritual baptism that remits sins, that saves with the views he held to on creeds he would have captured the world for Christ and truth. But holding to erroneous views on the ordinances prohibited him from accomplishing any good, and perhaps the world has gained nothing by Campbell having lived in it, though he meant well, I have no doubt. Since Campbell's day there have been many would-be reformers, but all leaders have been narrow in their views and none of them have been willing to take the Bible as their guide for the reason if they had followed the Bible there would have been nothing for a creed to subsist on, for all creeds are made up on beliefs outside of the Bible. That being the case the leaders of all creeds looked outside of the Bible for doctrines with which to keep the people divided, knowing that division is the life of creeds.

Taking a retrospective view of the past we discover that we stand to day where we stood at the beginning of the reformation, or to say the least of it at where we stood up to Wesley's day. With all of our boasted wisdom we have to confess that there has not been a man since the reformation that understood the teaching of Christ and his apostles. Reformers have been failures except in Luther; the people at large have the Bible. No man is worthy the name of reformer who

has not learned that denominations are wrong and ought not to exist.
And who has not learned to take the Bible for his guide? and who has
not learned to demand a "thus sayeth the Lord" for every thing he
believes and practices? And who has not learned to stop when the
Bible stops in his religious worship?

M. N. SEVIER.

Vernon, Texas, Feby. 10, 1893.

REWARDS.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ instituted the Lord's supper.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ commanded the observance of the Lord's Supper.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ ever said a word about the Lord's Supper.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ ever baptized any one with water.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ commanded water baptism.

\$10.00 Reward to any preacher who will produce the scripture showing that Christ ever told any one to be baptized with water.

\$10.00 Reward to any preacher who will produce the scripture showing that any of the Apostles ever observed the Lord's Supper.

\$10.00 Reward to any preacher who will produce the scripture showing that any of the Apostles ever administered the Lord's Supper.

\$10.00 Reward to any preacher who will produce the scripture

showing that any of the Apostles whom Christ selected while here, ever said a word about the Lord's Supper.

\$10.00 Reward to any preacher who will produce the scripture showing that any of the Seventy Disciples ever observed the Lord's Supper, or ever said a word about it.

\$10.00 Reward to any preacher who will produce the scripture showing that any Disciple or follower of Christ, that he had while here, ever observed the Lord's Supper or said a word about it.

\$10.00 Reward to any preacher who will produce the scripture showing that any of the apostles selected by Christ while here ever baptized.

\$10.00 Reward to any preacher who will produce the scripture showing that any of the Seventy Disciples ever baptized.

\$10.00 Reward to any preacher who will produce the scripture showing a single case of Gentile water baptism.

\$10.00 Reward to any preacher who will produce the scripture showing that any person ever joined the church.

\$10.00 Reward to any preacher who will produce the scripture showing that a man can join the church.

\$10.00 Reward to any preacher

who will produce the scripture showing that a man ought to join the church.

A CHALLENGE.

I challenge D. B. Ray, Jacob Ditzler, D. D., John N. Hall, T. R. Burnett, E. W. Alderson, Polk Williams, Joe Weaver, W. A. Jarrell, B. H. Carroll, P. F. Brannan (Catholic), or any other reputable preacher or priest to meet me in public debate to discuss the following propositions:

1. Resolved that Christ instituted the Lord's Supper and the twelve apostles observed it and taught its observance.

Affirmative———

Negative M. N. Sevier.

2. Resolved that Christ commanded the twelve apostles to baptize with water and they obeyed the command.

Affirmative———

Negative M. N. Sevier.

3. Resolved that the Baptist church is the church of Christ.

Affirmative———

Negative M. N. Sevier.

4. Resolved that the Christian or Campbellite church is the church of Christ,

Affirmative———

Negative M. N. Sevier.

5. Resolved that the Catholic church is infallable, and is the church of Christ.

Affirmative———

Negative M. N. Sevier.

Preachers and Priests if you think you can defend your doctrines let me hear from you.

M. N. Sevier.

THE PREACHERS' CREED.

Believe as I believe, no more no less;

That I am right, and no one else, confess;

Feel as I feel, think only as I think;

Eat what I eat, and drink but what I drink;

Look as I look, do always as I do; And then, and only then, I fellowship with you.

That I am right, and always right, I know;

Because my own convictions tell me so;

And to be right is simply this to be

Entirely and in all respects like me;

To deviate a hair's breadth, or begin

To question, or to doubt, or hesitate, is sin.

I reverence the Bible, if it be Translated first, and then explained to me;

By churchly laws, and customs, I abide:

If they with my opinion coincide; All creeds and doctrines I concede divine;

Except those, of course, which disagree with mine.

Let sink the drowning, if he will
not swim

Upon the plank that I throw out
to him;

Let starve the hungry, if he will
not eat

The commonest kind of bread and
meat;

Let freeze the naked, if he will not
be

Clothed in rags, but furnish fine
clothes to me.

'T were better that the sick should
die than live,

Unless they take the medicine that
I give;

'T were better sinners perish, than
refuse

To be comforted by my sectarian
views;

'T were better that the world stand
still than move

In any other way than that which
I approve.

'T were better for us if sinners
would join some creed;

Then we preachers would be cer-
tain to get our feed;

But if the sinners continue to stay
outside the fold,

It is feared we preachers will not
rake in their gold;

We preachers must make the peo-
ple think we are their betters,

Or our names will be Dennis in box
car letters.

CATECHISM.

Ques. When did the Apostle
Paul first come into notice?

Ans. When Stephen was stoned
Paul stood by and consented to his
death, and kept the raiment of them
that slew him.

Ques. After Stephen was stoned
what did Paul do?

Ans. As for Saul, he made havoc
of the church, entering into every
house, and haling men and women
committed them to prison.

Ques. Of what nationality was
Paul?

Any. Paul was a Jew.

Ques. What was Paul's mission
to Damascus?

Ans. He had letters of authority
from the high priest to bring the
disciples of Christ to Jerusalem.

Ques. When was Paul converted
to the christian faith?

Ans. About two years after the
ascension of Christ.

Ques. Where was Paul at the
time of his conversion?

Ans. He was on his way from
Jerusalem to Damascus.

Ques. What time of day was it?

Ans. About noon.

Ques. When Paul was near Da-
mascus what attracted his atten-
tion?

Ans. A great light from Heaven.

Ques. What did Paul then do?

Ans. He fell unto the ground.

Ques. What then occurred?

Ans. He heard a voice. saying
unto him, "Saul, Saul, why perse-
cute thou me?"

Ques. What reply did he make?

Ans. He answered, "Who art thou Lord?"

Ques. What answer did he receive?

Ans. "And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

Ques. Did those who were with Paul see the light?

Ans. Yes.

Ques. What did Paul then do?

Ans. He said, "What shall I do Lord?"

Ques. What answer was given?

Ans. "And the Lord said unto him, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

Ques. How did Paul get into Damascus?

Ans. He was led by the hand of them that were with him.

Ques. Could Paul see?

Ans. No, he could not see for the glory of that light.

Ques. Whose house did Paul go to?

Ans. He went to the house of Judas.

Ques. Who came to see Paul.

Ans. Ananias a devout man.

Ques. What did Ananias say to him?

Ans. Brother Saul, receive thy sight.

Ques. Then what occurred?

Ans. And the same hour Paul looked upon Ananias.

Ques. What did Ananias then say unto Paul?

Ans. He said, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.

Ques. What did Ananias then say?

Ans. "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord."

Ques. How long was Paul without sight?

Ans. Three days.

Ques. During the time Paul was without sight did he eat or drink?

Ans. No.

Ques. Where was Paul when Ananias went to him?

Ans. Paul was at the house of Judas.

Ques. When Ananias arrived at the house of Judas what was Paul doing?

Ans. He was praying.

Ques. After Paul was converted what did he do at Damascus?

Ans. He preached boldly in the name of Jesus.

Ques. What was Paul's name before he was converted?

Ans. His name was Saul.

Ques. What denomination did Paul join?

Ans. He never joined any denomination.

Ques. What church was Paul a member of?

Ans. He was a member of Christ's church.

Ques. Who added Paul to the church?

Ans. The Lord did.

Ques. How do we know the Lord adds to the church?

Ans. The Bible says so.

Ques. Where does it say so?

Ans. "And the Lord added to the church daily such as should be saved." (Acts 2, 47).

Ques. Did Paul join a Methodist Conference before he began to preach?

Ans. No.

Ques. Did he join a Baptist Association before he began to preach?

Ans. No.

Ques. Did he join a Presbyterian Presbytery before he began to preach?

Ans. No.

Ques. Did he join any human institution or denomination before he began to preach?

Ans. No.

Ques. Did Paul attend a theological school before he began to preach?

Ans. No.

Ques. What does Paul tell us about this matter?

Ans. "But when it pleased God, who separated me from my mother's womb, to reveal His Son in me that I might preach Him among

the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

Ques. Did Paul preach Methodist, Baptist, Presbyterian, or Campbellite doctrine?

Ans. No.

Ques. What gospel did Paul preach?

Ans. Paul tells us "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1, 16).

Ques. Who was Paul called to preach to mainly?

Ans. To the Gentiles.

Ques. Was Paul ever casted into prison?

Ans. Yes; he with Silas were put in the jail at Phillipi.

Ques. What occurred that night?

Ans. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundation of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

Ques. What did the authorities do to Paul and Silas before they were casted into prison?

Ans. They gave them forty stripes, each, save one.

Ques. How many times was Paul whipped?

Ans. Let Paul answer "Of the Jews five times received I forty stripes save one."

Ques. How many times was Paul beaten with rods?

Ans. Paul says "Thrice was I beaten with rods."

Ques. How often was Paul stoned?

Ans. Once I was stoned says Paul.

Ques. How often was Paul shipwrecked?

Ans. Paul says "Thrice I suffered shipwreck, a night and a day I have been in the deep."

Ques. What other sufferings did Paul endure?

Ans. "In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false bretheren. In weariness and painfulness, in watching often, in hunger and in thirst, in fastings often, in cold and nakedness."

Ques. How many books or epistles of the New Testament did Paul write?

Ans. Paul wrote fourteen.

Ques. Did Paul baptize any person, if so how many?

Ans. He baptized Crispus, Gaius and the household of Stephanas.

Ques. Did the Lord authorize or command Paul to baptize?

Ans. No, Paul says, "For Christ sent me not to baptize."

Ques. What nationality were those Paul baptized?

Ans. They were Jews.

Ques. Does Paul tell us why he baptized the persons named?

Ans. No.

Ques. Did Paul ever baptize any other persons besides those already mentioned?

Ans. No; there is no record that he did.

Ques. Who called Paul to preach?

Ans. Jesus Christ.

Ques. Did Paul institute the Lord's Supper?

Ans. No.

Ques. Did Paul ever observe the Lord's Supper?

Ans. No.

Ques. Did Paul ever administer the Lord's Supper?

Ans. No.

Ques. How long after the ascension of Christ before the Lord's Supper was instituted?

Ans. Twenty-six years.

Ques. How many times do the words Lord's Supper appear in the Bible?

Ans. Only one time.

Ques. How many books in the New Testament?

Ans. Twenty-seven.

Ques. How many books do the words Lord's Supper appear in?

Ans. Only one.

Ques. Who instituted the Lord's Supper?

Ans. The Corinthians.

Ques. Did the Corinthians have authority from Christ or his apostles, to start the Lord's Supper?

Ans. No.

Ques. In apostolic times how many times was the Lord's Supper observed?

Ans. Only one time.

Ques. How long was it after the ascension of Christ before the words Lord's Supper were coined?

Ans. Twenty-six years.

Ques. Did Paul ever say anything about the Lord's Supper?

Ans. Yes, he wrote to the Corinthians about the Lord's Supper and reprimanded them for starting it

Ques. How often did the Corinthians observe the Lord's Supper?

Ans. Only one time.

Ques. What took place the time the Corinthians observed the Lord's Supper?

Ans. They got drunk.

Ques. Did the Corinthians ever observe the Lord's Supper after they got drunk?

Ans. No.

Ques. Did any other church ever observe the Lord's Supper?

Ans. No.

Ques. Did Paul ever at any time baptize Gentiles?

Ans. No.

Ques. Did Paul teach water baptism?

Ans. He did not.

Ques. Did Paul ever build a church house?

Ans. No.

Ques. Did Paul ever tell the people that if they would contribute money for the purpose of building a church house, that the Lord would bless them, and that it would be laying up treasures in Heaven?

Ans. No.

Ques. Did Paul ever organize a Baptist, Methodist, Presbyterian or Campbellite church?

Ans. No.

Ques. Did Paul ever organize a sectarian Sunday school?

Ans. No.

Ques. Did Paul ever edit or have published a Methodist, Baptist, Presbyterian or Campbellite church or Sunday school paper?

Ans. He did not.

Ques. Did Paul use a denominational hymn book?

Ans. No.

Ques. Did Paul ever tell the good sisters to give ice cream suppers and entertainments to pay him for preaching?

Ans. No.

Ques. Did Paul preach for a set salary so many hundred dollars or so many thousand dollars a year?

Ans. No.

Ques. Did Paul ever tell any one

it was alright to have the different denominations?

Ans. No.

Ques. Did Paul ever say that the different denominations were the churches of Christ and that they were all one?

Ans. No.

Ques. Did Paul baptize the Jail-er?

Ans. No.

Ques. Did Paul baptize Lydia?

Ans. No.

Ques. Did Paul die a natural death?

Ans. No, he was beheaded.

Ques. Who called Peter to preach?

Ans. Christ.

Ques. When was Peter and the rest of the twelve apostles called?

Ans. In A. D. 30.

Ques. Who taught the apostles the gospel?

Ans. The Lord.

Ques. What nationality was Pe-ter?

Ans. He was a Jew.

Ques. What nationality was Christ?

Ans. He was a Jew.

Ques. Was Peter an educated man?

Ans. No, he was unlearned.

Ques. Did Peter and the other ten apostles see Jesus after his res-erection?

Ans. Yes.

Ques. Who commissioned the apostles to preach?

Ans. Christ.

Ques. Did Christ commission the apostles to baptize?

Ans. No.

Ques. Did Christ ever baptize?

Ans. Yes.

Ques. How did Christ baptize?

Ans. He baptized with the Holy Ghost.

Ques. Did Christ ever baptize with water?

Ans. No.

Ques. Who said Jesus would baptize with the Holy Ghost?

Ans. God said He would. (St. John 1, 33.)

Ques. Who else said Christ would baptize with the Holy Ghost?

Ans. John the Baptist. (Mat. 3, 11).

Ques. Did any one say that Jesus baptized?

Ans. St. John said he did. (St. John 3, 22).

Ques. Did any one else ever say that Jesus baptized?

Ans. Yes, John's disciples said he did. (St. John 3, 25-26).

Ques. Did any one else say that Jesus baptized?

Ans. Yes; the Jews said he did. (St. John 3, 25-26).

Ques. Did Jesus make and bap-tize as many disciples as John the Baptist?

Ans. No.

Ques. When did John the Baptist begin baptizing?

Ans. A. D. 26.

Ques. Who did John the Baptist baptize?

Ans. The Jews. (St. John 1, 31).

Ques. Who commissioned John the Baptist to baptize?

Ans. God. (St. John 1, 33.)

Ques. What did God tell John to baptize with?

Ans. He told John to baptize with water. (St. John 1, 33.)

Ques. What did John baptize for?

Ans. To make Christ manifest to Israel. (St. John 1, 31.)

Ques. How many people had John the Baptist baptized up to A. D. 30?

Ans. The people of Jerusalem, Judea and all the region 'round about Jordan.

Ques. Did John baptize Christ?

Ans. Yes.

Ques. In what year was Christ baptized?

Ans. A. D. 30.

Ques. What year did the rumor come up that Jesus had made and baptized more disciples than John?

Ans. A. D. 30.

Ques. At the time of the rumor how many disciples had Christ baptized?

Ans. The number is not definitely known, though it is certain that he had not baptized but a few, nothing like as many as John the

Baptist had baptized, The record only shows that he had baptized his disciples and John and his disciples. (St. John 3, 22-23).

Ques. When did Christ call his twelve apostles?

Ans. A. D. 30.

Ques. When did Christ call the seventy disciples?

Ans. A. D. 32.

Ques. When did John and his disciples become Christ's disciples?

Ans. When Christ baptized them which took place in A. D. 30. (St. John 3, 22-23).

Ques. Did Christ baptize any except his disciples?

Ans. No; "Though Jesus himself baptized not but his disciples." (St. John 4, 2).

Ques. After John the Baptist received Christ's baptism did he do any more baptizing?

Ans. No; soon afterwards he was casted into prison where he was beheaded.

Ques. Did John ever baptize any Gentiles?

Ans. No.

Ques. What year was John beheaded?

Ans. A. D. 30.

Ques. Did Christ ever baptize with water?

Ans. No.

Ques. Did Christ ever tell his apostles or disciples to baptize with water?

Ans. No.

Ques. Did Christ ever tell any one to be baptized with water?

Ans. No.

Ques. Did any of the twelve apostles selected by Christ while here ever baptize?

Ans. No.

Ques. Did any of the seventy disciples ever baptize?

Ans. No.

Ques. Did Phillip baptize the eunuch?

Ans. Yes.

Ques. Was the Philip that baptized the eunuch one of the seven chosen to look after the tables?

Ans. Yes.

Ques. Did Christ authorize Phillip to do the baptizing?

Ans. No.

Ques. How many besides those John the Baptist baptized were there baptized with water during apostolic times?

Ans. Three persons and one household only.

Ques. What were their names?

Ans. Eunuch, Chrispus, Gaius and the household of Stephanas.

Ques. Did Christ command his earlier disciples to baptize?

Ans. No.

Ques. What does St. John 4, 2, teach where it says "Though Jesus himself baptized not but his disciples?"

Ans. It teaches that Christ did not baptize as many as John, and also teaches that Jesus baptized

none but his disciples; not in the sentence is as defined by Webster a negation, a denying, and means denying the rumor.

Ques. Did Christ teach water baptism to Nicodemus?

Ans. No, he never said a word about baptism.

Ques. What did Christ teach Nicodemus?

Ans. Taught him the new birth.

Ques. Did Christ say a word about baptism in His sermon to Nicodemus?

Ans. No.

Ques. Did Christ observe the passover the night he was betrayed?

Ans. Yes.

Ques. Did Christ institute the Lord's supper at the close of the passover?

Ans. No.

Ques. Did Christ tell his apostles to teach and to observe the Lord's Supper?

Ans. No.

Ques. Did Christ ever say a word about the Lord's Supper?

Ans. No.

Ques. Did any of the twelve apostles ever observe the Lord's Supper?

Ans. No.

Ques. Did any of the twelve apostles ever teach others to observe the Lord's Supper?

Ans. No.

Ques. Did the twelve apostles

ever say a word about the Lord's Supper?

Ans. No.

Ques. Did any of the seventy disciples observe the Lord's Supper?

Ans. No.

Ques. Did the seventy disciples teach the observance of the Lord's Supper?

Ans. No.

Ques. Did any of the seventy disciples ever say a word about the Lord's Supper?

Ans. No.

Ques. Did Matthew, Mark, Luke or John ever say a word about the Lord's Supper?

Ans. No.

Ques. Did any disciple Christ had while here ever observe the Lord's Supper or ever say a word about it?

Ans. No.

Ques. Did Christ ever authorize denominations?

Ans. No.

Ques. Did Christ ever tell any one to build church houses?

Ans. No.

Ques. Is water baptism christian baptism?

Ans. No.

Ques. What kind of baptism is christian baptism?

Ans. Christian baptism is the kind Christ administered, He administered Holy Ghost baptism.

Ques. If immersion is the pri-

mary meaning of *bapto* or *baptido* why is it Christ did not say so? Why did He say "He that believeth and is baptized shall be saved?" Why did he not say "He that believeth and is immersed shall be saved?"

Ans. The reason Christ used the word baptize instead of immerse is he knew the proper word to use.

Ques. Why did Peter use the word baptize and not the word immerse?

Ans. Simply because he knew that baptize was the word he should use.

Ques. Why is it that John the Baptist never used the word immerse?

Ans. I will let Baptists answer.

Ques. Why was it the eleven apostles whom Christ commissioned to preach the gospel did not tell us that the proper word was immersion?

Ans. I will let the Campbellites answer.

Ques. Why is it that the word immerse nowhere appears in the New Testament?

Ans. The reason is Christ and the apostles and evangelists never did use the word immerse in all their lives.

Ques. Did Ananias baptize Paul?

Ans. No.

Ques. Who did baptize Paul?

Ans. The Lord.

Ques. Did Peter or the other apostles baptize the converts of pentecost?

Ans. No.

Ques. Did Christ or any of his apostles ever say that water baptism was an ordinance of God's house?

Ans. No.

Ques. Did Christ or his apostles ever say that water baptism was an outward sign of an inward seal of the grace of God?

Ans. No.

Ques. Did Christ or his apostles ever tell any man he ought to join the church?

Ans. No.

Ques. Was Paul one of the twelve apostles?

Ans. No; he was the fourteenth apostle.

Ques. Was the Phillip that baptized the eunuch one of the twelve apostles?

Ans. No.

Ques. Does God interfere with a man choosing eternal life?

Ans. No.

Ques. Does God prefer that all men would accept of eternal life and live forever?

Ans. Yes.

Ques. Is there a single case of infant water baptism recorded in the Bible?

Ans. No.

Ques. Does the Bible show a single case of a christian being baptized by immersion in water?

Ans. No.

Ques. Did John the Baptist baptize by immersion?

Ans. No.

Ques. Did Sam Jones have stag parties?

Ans. Yes.

Ques. Did the apostles ever have stag parties?

Ans. No.

Ques. Did John the Baptist baptize Christ by immersion?

Ans. No.

Ques. Does God give every man choice of eternal life or eternal death?

Ans. Yes.

Ques. Ought we to interfere with a mans choice?

Ans. No.

Ques. What finely becomes of the wicked after death and judgment?

Ans. They are blotted out; destroyed.

Ques. Is eternal life promised to those who reject the offer of salvation?

Ans. No.

Ques. Is there as much scripture for the Klu-Kluxks as there is for Roman Catholic, Baptist, Methodist, Presbyterian, Episcopalian, Campbellite or Christian denominations (so called churches)?

Ans. Yes.

Ques. Who started the different denominations?

Ans. The preachers and priests.

Ques. Why did they start so many?

Ans. That more preachers and priests might have a job.

Ques. Did God call modern preachers and priests to preach?

Ans. The presumption is He did not.

Ques. Would God call them to preach the gospel of Christ and at the same time know that they would not?

Ans. We presume not.

Ques. What was their object in having a Methodist denomination north of Jesus Christ and another south of Jesus Christ?

Ans. That two preachers could get a job in the same town or neighborhood.

Ques. Why did the Presbyterians start a denomination north and another south of Jesus Christ?

Ans. For the same reason the Methodist started two.

Ques. Did the apostles and followers of Christ in apostolic times belong to the church of God?

Ans. Yes.

Ques. Who added them to the church?

Ans. "And the Lord added to the church daily such as should be saved." (Acts 2, 47.)

Ques. Is baptism for the remission of sins?

Ans. Yes.

Ques. Is water baptism for the remission of sins?

Ans. No.

Ques. Do Roman Catholics teach that water baptism is for the remission of sins?

Ans. Yes.

Ques. Do the scriptures teach us that water baptism is for the remission of sins?

Ans. No.

Ques. What kind of baptism saves?

Ans. Holy Ghost baptism.

Ques. Why don't the followers of Christ in this age belong to the same church of God?

Ans. The preachers and priests won't let them.

Ques. Why won't they let them?

Ans. Because they want them to support them.

Ques. If all christians were to read the Bible and understand it would denominations continue to exist?

Ans. No.

Ques. Do preachers and priests want the people to understand the Bible?

Ans. No.

Ques. Why not?

Ans. It would break up their business and they would have to seek other employment.

BAPTISM.

Is baptism for the remission of sins?

I assume it is, and in support of my position I offer the following

proof texts: "He that believeth and is baptized shall be saved." (Mark 16, 16.) "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." (Mark 1, 4.) "Peter on the day of pentecost said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2, 38.) Peter says again "The like figure whereunto even baptism doth also now save us." (1 Peter 3, 21). Ananias said to Paul "And now why tarriest thou? arise, and be baptized, and wash away thy sins calling on the name of the Lord." (Acts 22, 16.)

From the foregoing we learn that baptism is essential in order to salvation, since none can be saved without having their sins remitted. There has been a great deal said about baptism, especially the mode and the proper subject. Since baptism remits sin, we wish to ascertain what kind of baptism that has so much virtue. From John the Baptist we learn there are two baptisms, one with water and the other with the Holy Ghost.

In the first place I desire to show that water baptism does not remit sins; it does not save. That Christ is the savior of the world no christian will deny. That without the shedding of the blood of Christ none could be saved, none will deny. In order that we may

understand Christ and his Apostles upon the subject of baptism, we must not only look to their words, but must also watch their actions, and by so doing we can be certain about the matter which is of so much importance. We know to a moral certainty that Jesus did not teach that water baptism would save or remit sins. Christ never baptized any person with water, neither did He ever at any time tell any one to be baptized with water. Nor did he ever command any person to baptize with water. That the eleven apostles to whom the commission was given did not understand that water baptism was for the remission of sins; they never did baptize any person. Neither did they teach that water baptism would save or would remit sins. That the apostle Paul did not understand that water baptism would save or was for the remission of sins, he said that "Christ sent him not to baptize" and after Paul made said statement he never did baptize another person during his ministerial life. The seventy disciples did not understand that water baptism would save or remit sins, none of them ever baptized with water.

Reader, do you suppose that if water baptism would save or remit sins that Christ would have suffered himself crucified and ascend to

glory without ever telling any one? Certainly he would not have neglected such an important matter. If water baptism is the baptism that saves, then the preachers have us grabbed. Salvation is in the hands of men. Roman Catholics, Campbellites and others believing as they do, have the correct idea, and God is figured out of the plan; the blood of Christ was shed in vain.

Christ was baptized with water but not to save him or remit his sins, for He was without sin.

John the Baptist, the fore-runner of Christ, never received water baptism.

Now, if it took water baptism to save and to remit sins, none in apostolic times were saved except those John the Baptist, Phillip and Paul baptised, for those they baptized were the only ones that ever received water baptism. If water baptism was essential in order to salvation, will some one explain why Christ, Paul, the twelve apostles, and the seventy disciples did not so inform us?

Having shown negatively that water baptism does not save nor remit sins, then it follows as a natural sequence that spiritual baptism will not only remit sins but will save. Following out this line of thought we readily conclude that none will be saved except those who receive spiritual baptism. In

our investigation we have also learned that water baptism is not christian baptism, but Holy Ghost baptism is. The Lord being the administrator of spiritual baptism, and it being the baptism that saves, He can at his pleasure save the man out on the plains, the idiot, the infant as well as all others who believe on Christ Jesus. About three thousand were baptized on the day of Pentecost, but not one of them received water baptism. Peter and the other ten apostles were there present, but they never baptized on that occasion, a man, woman, or child. Will some bishop come forward and explain why? If it took water baptism in apostolic times to remit sins, and to save, then in that event there were no Gentiles saved, nobody saved but Jews or Jewish proselytes. We Gentiles are in a fearful fix. We are not permitted to go the water route; yet we can take consolation from Paul, he says "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free." So we are not left entirely without baptism.

That we may understand the subject in hand I quote what Christ has to say about the signs that shall follow the believer: "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak

with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16, 17-18). All the above things were to be done in the name of the Lord Jesus Christ. Just here I wish to state that any thing commanded to be done in his name Jesus did it, whether it was healing, casting out devils or baptizing. The above is the key that unlocks the subject under consideration.

The commission as given in Matthew and used by preachers as a ceremony when they baptize, the apostles paid no attention to it. They never so much as repeated the words. Said words only appear once in the Bible. Christ uttered the words and Matthew penned them that we might understand the God-head. The one God acted or manifested His power in three capacities, the Father, the Son and the Holy Ghost. Christ never intended that the words should be used as a ceremony; as evidence of this fact no apostle ever used them as a ceremony. Roman Catholics were the first to use the words as a ceremony, and protestants borrowed the idea from them, ignorance of the Bible was what led both to adopt the words as a ceremony.

If it takes water baptism to save then Christ was mistaken when he

said "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (St. John 3. 14-15-16). We do know to a moral certainty that none of the apostles to whom the commission was given ever baptized, healed, or cast out devils.

When Jesus Christ was here on earth he healed, he baptized, he cast out devils, he forgave sins, he worked miracles, and he raised the dead. If he reserved these rights to himself while here, why should he not continue to forgive sins? and baptize and do other things, why delegate these powers to men? And by so doing rob himself of the glory justly due himself. The following scriptures will explain matters fully as to the importance of the name which appears in the commission. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24, 47.) "And whatsoever ye shall ask in my name, that will I do." (St. John 14, 13). "Whatsoever ye shall ask the Father in my name, he will give it you." (St. John 16, 23) "Then Peter said

unto them, Repent, and be baptized in the name of the Lord Jesus." every one of you in the name of (Acts 19, 5.) The following scripture shows that the Lord baptized Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2, 38). "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (Acts 3, 16.) As to who did the healing, the following scripture will show: "Be it known unto you all, and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (Acts 4, 10.) "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts 4, 18). "And he commanded them to be baptized in the name of the Lord." (Acts 10, 48.) The last scripture shows that the Lord was to do the baptizing. To say the least of it Peter and those that were with him did not do the baptizing. The following scripture will show that the Lord cast out devils: "And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." (Acts 16, 18) "When they heard this they were baptized

Paul, for the baptism he was to receive was to wash away his sins: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22, 16.) "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3, 6)

Reader. you will observe that Peter commanded the cripple to rise up and walk in the same name he commanded Cornelius and others to be baptized; and Paul commanded the devil to come out of the girl in the same name. Now if the Lord healed the cripple, and if He cast the devil out of the girl, are we not authorized to believe that he baptized the house-hold of Cornelius? By taking this view of the question the subject of baptism is made plain. Recently a number of men who believe in the abundance of water mixed with their religion have asked me to show them any person that has been baptized with the Holy Ghost since the days of the apostles. Let them show me that they have been born of the Spirit, and then I stand pledged to show them that men have been baptized with the Spirit since the days of the apos-

bles. Which is the more reasonable that men are born of the Spirit or baptized with the Spirit? Remember Christ said "Except a man be born again, he cannot see the kingdom of God."

JESUS CHRIST WAS THE ADMINISTRATOR OF HOLY GHOST BAPTISM.

God said unto John "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." (St. John 1, 33.) God is the first witness who said that Christ would baptize with the Holy Ghost. John the Baptist was the next witness. Hear him. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." (Mat. 3, 11.) From the two witnesses we learn that Jesus Christ would baptize, and we also learn that he would baptize with the Holy Ghost. Let us examine Holy writ and see if the two witnesses told the truth.

I now propose to prove by St. John that Jesus did baptize. Hear him: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." (St. John 3, 22.) The next witnesses I produce to prove that Jesus did actually

baptize are John's disciples and the Jews. Hear them: "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." (St. John 3, 25-26.) The man who says that Christ did not baptize makes God out a liar. The commentator who says that Christ did not baptize makes John the Baptist out a liar. The Doctor of Divinity who says that Christ did not baptize makes John, the evangelist, out a liar. The preacher who says that Christ did not baptize makes John's disciples out liars. The Bible student who says that Christ did not baptize makes the Jews out liars. If any person says that St. John in 4, 2, where he says "Though Jesus himself baptized not but his disciples," meant that Jesus did not baptize; but his disciples did the baptizing for him. Then all such persons make God, John the Baptist, St. John, John's disciples and the Jews all out liars. Reader, the question for you to settle is, are the above witnesses worthy of belief, if so then it is a settled fact that Jesus baptized his disciples, and if we believe God and John the Baptist, we must believe that he bap-

tized them with the Holy Ghost. Let God and his witnesses be true. And let commentators, preachers, and every other person who teaches to the contrary be liars.

Christ commissioned the eleven apostles to preach the gospel. As proof I quote (Mark 16, 15): "And he said unto them, Go ye into all the world, and preach the gospel to every creature." And further I prove by Paul that Christ commissioned him also to preach the gospel: and I also prove by him that the commission did not embrace or include water baptism. He says: "For Christ sent me not to baptize, but to preach the gospel." (1 Cor 1, 17.) Christ never commanded the apostles to baptize. The apostles never understood Christ to mean that they were to baptize. As evidence of the correctness of my position not one of the twelve apostles chosen by Christ while here on earth ever baptized. By reference to the commission as recorded by the evangelists, you will discover that there is no water baptism taught; the word water does not appear, therefore we are not authorized to believe or teach that Christ meant water, for if he meant water he was the one to have said so. We are not allowed to add too, nor take from the sacred scriptures.

GOD GAVE JOHN THE BAPTIST HIS COMMISSION.

"But he that sent me to baptize

with water." (St. John 1, 33). John the Baptist was the only person ever authorized or commanded to administer water baptism, and his commission only embraced the Jews. As before stated, John received his commission from God. God told him to baptize with water. John as he tells us baptized the Jews to make Christ manifest to them. (St. John 1, 31-33.) Phillip the evangelist, who was one of the seven chosen to look after the tables. (Acts 6, 5 and 21, 8) baptized the eunuch with water. And the apostle Paul baptized Crispus, Gaius and the house-hold of Stephanas with water; but both of them did the baptizing without any authority whatever. Just why Phillip and Paul baptized they do not tell us. Paul, however, informs us that "Christ sent him not to baptize." The eunuch was a proselyte to the Jewish religion. And those Paul baptized were Jews, and perhaps on that account they were baptized with water; since all Jews were entitled to water baptism, it being a Jewish washing.

Reader, if you will take the pains to examine the scriptures you will fail to find a single case of Gentile water baptism recorded, this being the case it is now in order for the preachers and priests to rise and explain why they baptize Gentiles. "Though Jesus himself baptized not, but his disciples." That

preachers and priests might have an excuse for baptizing, they have construed the above and foregoing text to convey the idea that Jesus' disciples baptized for him, and Jesus did not baptize. Now if their theory is correct God and John the Baptist did not know what they were talking about, for you remember that both said that Christ would baptize; (Mat. 3, 11), (St. John 1, 33). And John's disciples and the Jews said Christ did baptize see (St John 3, 25-26.) Don't it look like that if Christ's disciples were to do the baptizing for Christ that God and John the Baptist would have said that his disciples would do the baptizing, instead of saying that Christ would baptize? Paul says Ordinances have been blotted out "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Ephe. 2, 15). "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not, handle not; Which all are to perish with the using:) after the commandments and doctrins of men." (Col. 2, 20-21-22). Christians I can't see how you are going to get around the last quotations of Paul, for he says "Touch not, handle not." You can't be baptized without the water touching you, especially if you are immersed; you may leave your hats and bonnets on and in that way keep the water from touching your person if you have the water poured or sprinkled on. Of course the preacher cannot baptize you by sprinkling or by immersion, unless he uses a dipper and pours the water on, or uses ropes or straps like letting a corpse down into the grave; you know Paul forbids the preacher touching the water also.

The subject of baptism is a simple one, viewed from a Bible standpoint; but when looked at from the preachers standpoint it is a very complicated question. Since the first century preachers and priests. I am sorry to say, have been covering up truths that were otherwise quite plain. The first sermon John the Baptist preached was on the subject of baptism. And I venture the assertion that there can't be found in the whole world a preacher or priest who holds membership with any of the denominations who understands or can explain John's first sermon. In 1840 Albert Barns had published a commentary, which has greatly mistified the subject of baptism. Most preachers learned what little they know about the Bible from commentaries, and not from the study of the Inspired word of God.

And owing to this fact they have learned but little Gospel truths. Another difficulty that has been in their way most of them have been members of some denomination, that being the case, if they discovered a gospel truth they would dare not preach it: for if they did, and the other preachers heard of it, they would charge them with heresy and turn them out and then they would be out of a job. Of course no preacher would want his trade interfeared with, therefore they all remain in the same old groove. They are ignorant of the Bible, and will soon be back numbers, if they don't catch up with the procession. No preacher or priest who remains with the rotten creeds can hope to become familiar with the scriptures for the reasons before stated. If preachers and priests knew no more about the weather than they do about baptism they would not know enough to come in out of the rain.

The following is Barnes' comment on St. John 4, 2: "Though Jesus himself baptized not." "The reason why Jesus did not baptize was probably because if he had baptized it might have made unhappy divisions among his followers; those might have considered themselves most worthy or honored who had been baptized by him." Barnes gives the following explanation of St. John 3, 22: "Land of Judea:

The region 'round about Jerusalem. And baptized. Jesus did not himself administer the ordinance of baptism, but his disciples did it by his direction and authority." (John 4, 2.) I gather from the works of J. Ditzler, D. D., Methodist preacher, Richard Pengilly, a Baptist sky pilot, and E. B. Crisman, D. D., a Cumberland Presbyterian minister, that they agree with Barnes that the disciples did the baptizing for Christ. And Christ did no baptizing at all. Doctors of Divinity (or as the negro preacher Morrow, calls them Doodle Diggers) I accept the definition for the want of a better one. I wonder why Peter and Paul did not have the degree of D. D. conferred upon them. I reckon the reason they did not their Divinity was not sick. Again Barnes on St. John 3, 5 says. "Be born of water. By water here is evidently signified bapt.sm. And Jesus here says that it is an ordinance of his religion and the sign and seal of the renewing influences of his Spirit." What a faulse idea the Presbyterian commentator did have. He himself is dead but his writings still live. I hope he was a christian and went home to glory. Perhaps he did the best he could at the time he lived. A greater responsibility rests upon us, for we have the advantage of those who wrote fifty years ago.

water? Why did Jesus not baptize him with water or have some one to? he was at the water's edge. In place of having the man baptized Jesus told him to go home and tell his friends what the Lord had done for him. A lawyer went to Jesus, saying: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." (Luke 10, 25-26-27-28). Reader, don't you have an idea that if water baptism had been necessary that Christ would have so informed the lawyer? Some contend that water baptism is the door into the church: if so it is singular Christ and apostles or the evangelists did not apprise us of the fact.

These who hold membership with the creeds think that when they gave the preacher their hand and name and received water baptism at the hands of the minister that that made them members of the church. Not so judging from the following scriptures; "And the Lord added to the church daily such as should be saved" (Acts 2, 47). If the Lord added then will

any one contend for a moment that he does not now add? From the above scripture we conclude that no one can join the church. Neither can the parson add a man to the church. A man can join the Baptist, Methodist, Presbyterian, Campbellite or Catholic societies, but can't join the church; they are not churches. As a matter of fact the subject under consideration has never been explained, and the reason is preachers have been striving to make the scriptures conform to their peculiar views. But they have made a signal failure, and the truly godly are finding it out. If preachers and priests were as zealous in the cause of Christ as they have been in their denominational enterprises, this world would soon be a paradise compared with what it now is. In A. D. 30 there arose a question as to whether Jesus had made and baptized more disciples than John, as is evidenced by the following scripture; "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (Though Jesus himself baptized not, but his disciples.)" (St. John 4, 1-2.) Commentators, priests and preachers generally, have misconstrued the text which I now undertake to show. They have taught and believed as stated heretofore, that the language "Though Jesus himself baptized not, but his disci-

ples," means that Jesus did not baptize but his disciples did baptize, which is incorrect. The language means that Jesus baptized none but his disciples. The two passages that seem to be contradictory are these: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." (St. John 3, 22.) ("Though Jesus himself baptized not, but his disciples.") (St. John 4, 2) It don't look reasonable that preachers and priests, who have been supported by the people, and have had all of their time to devote to the study of the scriptures, would have failed to have found out the true meaning of the two verses refered to but it seems they have, just the same.

I understand the rule of construction to be that where a writer uses expressions that seems to contradict each other, that we take the one that appears to be the plainest. There is no question that John, the writer, in John 3, 22, meant to convey the idea that Jesus baptized his disciples. The language is very plain, and for the life of me I can't see how any one who only has a smattering of English grammar, could arrive at any other conclusion. Reader, I appeal to you, not as a theologian, but as a grammarian, to know if I am not correct? Remember the third chapter was written before

the fourth, and before the rumor "That Jesus made and baptized more disciples than John," arose In the third chapter of St. John 22 and 23 verses, he tells us that Jesus and his disciples came into the land of Judea, and there he tarried with them and baptized, and then he tells us that John was also baptizing in Ænon and they came and were baptized, evidently meaning that John and his disciples came over to where Jesus and his disciples were and Christ baptized them. Reader, you will remember that when Christ went to John and demanded baptism that he forbad him, saying, "I have need to be baptized of thee." John got Christ's baptism at the time he and his disciples went to Jesus, mentioned in 23rd verse. I am quite certain that Jesus did the baptizing for the reason John the Baptist said that Jesus would baptize: and God also said that Jesus would baptize. See Mat. 3, 11. St. John 1, 33. John's disciples and the Jews say that Jesus did the baptizing. St. John 3, 25-26. Reader. if you will not take the witnesses I have offered you would not believe though one arose from the dead

Believing as I do that I have satisfactorily explained St. John 3 22, I now proceed to explain St. John 4, 1-2. "When therefore the Lord knew. What did he know?"

How the Pharisees had heard. Had heard what? That Jesus made and baptized more disciples than John." The rumor was to the effect that Jesus had made and baptized more disciples than John. Which was not true for the reason Jesus had just entered upon his ministerial work. It was in A. D. 30; he could not have made and baptized up to that time only a few disciples, for the reason the seventy disciples were not selected until A. D. 32, as shown by chronology. John the Baptist up to that time had baptized the people of Jerusalem, Judea, and all the regions 'round about Jordan. John began baptizing in A. D. 26. Webster says not in a negation, a denying; from this we learn that John was denying the rumor; denying that Jesus made and baptized more disciples than John. Granting that we have proven that Jesus baptized, all must admit that he baptized with the Holy Ghost, for God and John the Baptist both said he would. (Mat. 3, 11; St. John 1, 33).

If Bishop Chas. B. Galloway had understood the subject of baptism I hardly think he would have gone to the trouble to bring water all the way from the river Jordan with which to baptize his little grand daughter. Water baptism under this, the christian dispensation, is unauthorized. Paul

in Ephe. 4, 5 says, "One Lord, one Faith, one baptism." Preachers and priests have tried hard to twist and bend the scriptures to have Christ teach water baptism, and they will be slow to give up the idea, since their rituals, disciplines, confessions of faith, hymn-books, and works on baptism teach that water baptism is christian baptism. Again, some contend that Christ was baptized with water for an example for others to follow. If so will they be kind enough to explain why Christ waited until he was thirty years old? and why it was he waited until the people of Jerusalem, Judea and all the region 'round about Jordan were baptized before he demanded baptism? Aaron took his two sons to the door of the Tabernacle at the age of thirty and washed them with water before they entered upon their priestly office. Christ at the age of thirty was baptized before he entered upon his priestly office. Christ is our priest under the new covenant. He offered himself as a sacrifice unto God for us.

BAPTIZED INTO CHRIST.

Christ says: "He that believeth and is baptized shall be saved." (Mark 16, 16.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." (Rom. 6, 3). "For as many of you as have been baptized into

Christ have put on Christ." (Gal. 3, 27.) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12, 13.) Reader, with the above language of Christ and the apostle Paul before you will you have the impudence to believe and teach that they both meant water baptism? Don't you know if they had meant water baptism that they would have said so? and besides don't you know that one or both of them would have used the word water? and yet the word water does not appear.

PUT ON CHRIST.

"But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof." (Rom 13, 14) "And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4, 24.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3, 27.) It looks like if Paul had intended that we should put on Christ by being immersed in water, that he would have said so.

BURRIED WITH CHRIST BY BAPTISM.

"Therefore we are burried with him by baptism into death: that like as Christ was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life" (Rom 6, 4.) "Burried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2, 12). "For ye are dead, and your life is hid with Christ in God." (Col. 3. 3.) If Paul intended to teach water baptism by immersion, it looks like he would have said burried in water. Some people insist that we must be baptized with water because Christ was baptized with water. Christ was circumcised at eight days old, and yet no Gentile will have his boys circumcised, Christ was crucified at the age of thirty-three, but no one seems anxious to be crucified in the same way at the same age.

Reader, bear in mind Paul used the language above quoted, five years after he reprov'd the Corinthians for observing the ordinance of the Lord's supper, and when he says "Which all are to perish with the using; after the commandments and doctrins of men." He calls them the doctrins and commandments of men. and says must perish with the using. From the above we learn that men had been observing and teaching the ordinances. In conclusion upon this subject, I want to say that there is not a preacher on top side of the ground who can show between

the lids of the Bible where an apostle, disciple or follower of Christ that he had up to his ascension, that ever baptized.

Christ says "He that believeth and is baptized shall be saved" (Mark 16, 16). Peter says "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2, 38). Peter says again "The like figure whereunto even baptism doth also now save us." (1 Peter 3, 21.) Ananias says "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22, 16.) Taking what Christ says and what Peter and Ananias say, there is no question but baptism is for the remission of sins. Peter says so and there is no question but baptism will save; Peter says so: and there is no question but that baptism will wash away sins; for Ananias says so. Having settled the question that baptism will save the next step to be taken is to ascertain the kind of baptism. Christ does not tell us, neither does Peter or Ananias tell us the kind of Baptism that saves. Therefore we have to look to another source for the information. God furnishes us the desired information. He tells John the Baptist. God says "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he

which baptizeth with the Holy Ghost." (St. John 1, 33.) Of course Christ meant Holy Ghost baptism; he said "He that believeth and is baptized shall be saved, and Peter meant Holy Ghost baptism when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." And when he said: "The like figure whereunto even baptism doth also now save us." And Ananias meant Holy Ghost baptism when he said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

THE MODE OF BAPTISM.

We come now to treat on the mode of baptism, not that it concerns us any farther than to know the mode that John the Baptist used. All have to admit that John's baptism was confined to the Jews. We would not have you believe for a moment that we are giving our views on the subject for the benefit of the Jews, for they reject the New Testament. But our reason is Gentiles are divided on the subject of mode, which does not concern them, for the reason they are not entitled to water baptism, and never were; and just why they are bothered about a Jewish washing or baptism is more than I can tell. Nevertheless they are divided upon the mode of Jewish baptism as though it was their

business to settle it. Our idea is to let the Jews settle it themselves. If it were not for the fact that the leaders of the various denominations have divided the people upon the subject we would have nothing to say, but such is the case. The Baptists, Campbellites and others who have assumed that immersion is the proper mode of baptism, have made one mistake to which we invite their attention, which will forever settle the question. They have succeeded in making a great many people believe that immersion is the true mode of baptism, but when we consider the subject and turn on all the light at hand the mode is very plain. In the first place they have ignored the conclusion arrived at by the forty-seven scholars selected under King James to translate out of the original tongues the Bible.

The following is an account of the transaction: "We now come to the version which has been in common use for about two hundred and ninety years, generally called King James' Bible. At the Hampton Court conference in January, 1604, Dr. Rainolds, an eminent Puritan, suggested a new translation as a great national want: and this, though opposed by the Bishop of London, was sanctioned by the King. Arrangements were at once made for carrying out the project. In July the King

wrote a letter intimating the appointment of fifty-four scholars for the preparation of the version, and instructing the bishops that whenever a living of twenty pounds became vacant they should inform his majesty of the circumstances, in order that he might recommend one of the translators to the patron. This was all that James did on behalf of the translation which bears his name. The expenses seem to have been borne by Barker, the printer and patentee, who paid the sum of £3,500. Of the fifty-four scholars who had been nominated for the work, only forty-seven undertook it. These were divided into six companies; two of which were to meet at Westminster, two at Cambridge and two at Oxford. The first company at Westminster translated the Pentateuch and the historical books to the end of 2d Kings; the first at Cambridge, from the beginning of Chronicles to the end of Canticles; and the first at Oxford undertook the remaining books of the Old Testament Canon. The second company at Westminster translated the apostolic epistles; the second at Cambridge, the Apocrypha; and the second at Oxford, the gospels, the Acts of the Apostles; and the Apocalypse. According to Selden they then met together and one read the translation, the rest holding in their hands some B., either

of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. When a portion was finished by one of the company, it was sent to all the others in succession for their deliberative examination; and whenever a difference of opinion was elicited, reference was made to a committee. The final revision of the whole was conducted in London by two delegates from each of the six companies. These twelve scholars, in the discharge of their critical functions, met daily in the old hall of the Stationers' Company for nine months. The work of translation and revision occupied from 1607 to 1610. The superiority of the authorized version soon proved itself; for though there were several rivals in the field, and no steps were taken to secure for it a preference, it quickly gained the foremost place, and in the course of forty years from its publication, all others had quietly succumbed to it; it became, and has ever since remained the English Bible. Its ascendancy, and its exclusive use among all classes in Great Britain, and in her colonies, can only be traced to its intrinsic excellence." Chambers' Encyclopaedia, Vol. I, page 654.

We have given the entire account that the reader may be furnished to begin with, with all the facts

and circumstances. Now the question is, why do immersionists use King James' Bible? According to their theory it is not properly translated. We assume that pouring or sprinkling was the mode of baptism used by John the Baptist. The forty-seven scholars employed to translate the Bible under King James were of the same opinion. The question now is, if immersion was the proper mode or primary meaning of *bapto* or *baptidzo* then why did not the forty-seven scholars say so by translating said words immerse, plung or dip, in place of having John the Baptist say in Mat. 3, 11, that he "Baptized with water"? Why did they not have John to say that he immersed or plunged or dipped in water? In St. John 3, 23, we have what St. John says about John baptizing as rendered by the forty-seven scholars refered to, "And John also was baptizing in Ænon near to Salim, because there was much water there." Why did not St. John say that John was immersing in water or was plunging in water or was dipping in water instead of saying he was baptizing in Ænon because there was much water?

Immersionists allow me to ask you this question: Why is it that the forty seven scholars did not render a single passage in the four gospels to immerse, to plung, or

to dip? Matthew, Mark, Luke and John undertook to tell what John and Christ said and did, but they, according to what the forty-seven scholars say, never used either of the three words. Now why did they omit to use them if they were the primary words for *bapto* or *baptidzo*? Again, why is not one of the apostles or disciples of Christ never used the words immerse or plunge? And further, why is it that the words immerse, or plung do not appear in the New Testament? The reason they do not appear is the forty-seven scholars selected to translate the Bible did not think that *bapto* or *baptidzo* meant to immerse, or to plung in water. John said he baptized with water; of course John meant that he applied the water to the subject and not the subject to the water. If John had meant that he immersed in water he would have said so as before stated.

I baptize with water; I write with a pen; I saw with a saw; I shave with a razor; I chop with an ax; I pound with a maul; I hammer with a hammer, applying water to the subject, pen to the paper, razor to the face, etc.

If as immersionists say that immerse is the primary meaning of *bapto* or *baptidzo*, why did Peter on the day of Pentecost use the following language: "Repent, and be baptized" every one of you in the

name of Jesus Christ for the remission of sins." (Acts 2, 38)

Why did he not say repent and be immersed. Again I want to ask Baptists, Campbellites and all who are going the water route, why Christ used the following language: "He that believeth and is baptized shall be saved"? If immerse was the true mode why was it that Christ overlooked the matter? why did he not say "He that believeth and is immersed shall be saved"? And further, if immersion is the proper mode of baptism and the primary meaning of *bapto* or *baptidzo* why in the name of reason did not Peter say so at the house of Cornelius instead of saying, "And he commanded them to be baptized in the name of the Lord"? (Acts 10, 48). Why did he not command them to be immersed in the name of the Lord? And I want immersionists to explain why Ananias used the following language when he went to Saul, "And now why tarriest thou? arise and be baptized, and wash away thy sins calling on the name of the Lord"? (Acts 22, 16). Why did he not say arise and be immersed?

On the title page of my Bible I find the following: The Holy Bible, containing the Old and New Testaments; translated out of the original tongues: and with the former translations diligently compared and revised by his majesty's

special command. My reason for that idea; and all of them are giving the exact language is that ignorant of the scriptures upon the all may see that the forty-seven mode of baptism and baptism scholars who translated our Bible itself. First, many of the lexicographers deny that the primary into English, had access to all former translations; they had access meaning of *bapto* and *baptidzo* is to all lexicons and they diligently immersion; then the forty-seven compared all. They devoted three scholars employed in our translation, they without a discenting years to their work. Now I ask voice have said that the New Testament does not contain the word will any immersionist with all the facts before him undertake to say that the forty-seven scholars did not give us the true rendering as they understood it? What motive prompted them but to give out the truth. Their pay did not depend upon the sale of the Bible; but was certain. Their motives must have been pure. The forty-seven translators were engaged for three long years, and if immersion had been the primary meaning of *bapto* or *baptidzo* don't it seem that they would have said so by translating said words immerse? Will anys Baptist, Campbellite or any one else who believe in immersion claim that all o. their preachers and themselves know as much as did the forty-seven scholars selected under King James? I undertake to say that every Baptist, Campbellite and every immersionist that ever wrote on the subject were biased, and bent the lexicons to suit their notions. And further every lexicographer who gives immersion as the primary meaning of *bapto* or *baptidzo*, leans towards

that idea; and all of them are ignorant of the scriptures upon the mode of baptism and baptism itself. First, many of the lexicographers deny that the primary meaning of *bapto* and *baptidzo* is immersion; then the forty-seven scholars employed in our translation, they without a discenting voice have said that the New Testament does not contain the word immerse. They have said that immerse is not the primary meaning of the Greek word *bapto* or *baptidzo*. The forty-seven scholars examined all former translations of the Bible, and they certainly did examine all lexicons upto that date, if so all the writers and lexicographers since that date could not possibly find out more than the forty-seven translators found out. Now my immersion friends either close your mouths and quit being disturbers or come up like men and show cause why we are not to accept King James' Bible; and do be consistent don't use King James Bible. Pray to God to give you a Bible that teaches immersion and don't be continually trying to pervert Gods work. Your fathers resisted the Holy Ghost and so do you. You not only resist the Holy Ghost but you say there has been no Holy Ghost baptism since the days of the apostles. And you now have the audacity and impudence to say that immersion is the

proper mode of baptism. Shame on you! No wonder you can't understand the scriptures, you are stiff-necked, and uncircumcised in ears and heart; you have always resisted the truth, and now your weakness is exposed.

DIVE IN ORDER TO GO UP.

Campbellites and all who dive in order to go up certainly have the hydrophobia. They think the following scriptures prove immersion. "And Jesus, when he was baptized went up straightway out of the water." (Mat. 3, 16). "And they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water." (Acts 8, 38-39.) How they arrive at such a decision is more than I can tell, except by drawing on their imagination, for it is quite certain there is nothing in the language quoted that would cause any sane mind to arrive at such a conclusion. According to their logic every time one walks down in to the water, or crosses a stream on horse-back or in a vehicle, they are immersed, just because they go down into and come up out of the water. The writers merely state as a fact that they went down into and come up out of the water, and that they were baptized, but don't under take to give the mode.

Preachers tell us that water baptism is an outward sign of an in-

ward seal, and they also tell us that water baptism is an ordinance of God's house. I would be obliged to them if they would tell me how they made such discoveries. I am sure they never got such an idea from the Bible. Christ never said so, Paul never said so, Peter never said so, neither did any writer in the Bible say so; such an idea was only coined by modern theologians and none of them can produce a syllable of scripture showing what they say; they draw on their imaginations. When will preachers learn not to pervert the scriptures?

THREE WITNESSES.

"For there are three that bear record in Heaven. the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." (1 John 5, 7-8.) The three that bear record in Heaven are the Father, the Word and the Holy Ghost. The word in this connection means Christ. As proof we offer the following: "In the beginning was the Word, and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (St. John 1, 1-14.) The three that bear record in earth are

the Holy Spirit and the blood that came out of the side of Christ when the soldier pierced him and the water also that came out of his side at the same time. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (St. John 6, 53). "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (St. John 4, 14). "He that eateth my flesh, and drinketh my blood, dwelling in me, and I in him." (St. John 6, 56). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22, 17.) "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10, 4.)

Rock of ages, cleft for me,
 Let me hide myself in thee;
 Let the water and the blood;
 From thy wounded side which
 flowed,
 Be of sin the double cure.
 Cleanse me from its guilt and
 power.

THE PASSOVER.

The Passover was instituted the

evening before the Israelites left Egyptian bondage.

God required of them that they should observe it once a year through their generations: by an ordinance forever.

Roast lamb and unleavened bread constituted the Passover.

"And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter they shall eat it." (Exo. 12, 8.) "And they made their lives bitter." (Exo. 1, 14.) In which condition they ate the Passover and this accounts for the word bitter. I have quoted the institution as it occurs in the original, leaving out the words *and herbs*; by reference to the Bible you will find the two words italicized, which shows they were jumped in by the translators; to my mind they are misleading, by leaving them out we find that at the institution of the Passover they only had roast lamb and unleavened bread. The paschal lamb the children of Israel killed for the Passover was to be without spot or blemish, which was a type that pointed to Christ as the antitype. All the Israelites who observed the Passover at its institution, and obeyed the instructions given, which was to strike the blood upon the upper and side posts of the door, were shielded from the destroying angel that passed through Egypt that night. The

destroying angel passed over the houses that had blood on the door posts, on which account it was called the Passover; but next morning there was a corpse in every house of the Egyptians, which was the work of the destroying angel. The blood of the lamb saved the Israelites, and the blood of the lamb of God will save us if we will only believe on the Lord Jesus Christ. All Jews who reject Christ keep up the Passover. To us Gentiles Christ has become our Passover, therefore we do not observe the Jewish Passover. Paul says, "For even Christ our Passover is sacrificed for us." Isaiah says, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "Behold the lamb of God, which taketh away the sin of the world. "But with the precious blood of Christ, as of a lamb without blemish, and without spot, saying with a loud voice; worthy is the lamb that was slain, to receive power, and riches, and wisdom, and blessing."

THE LORD'S SUPPER.

Roman Catholics and nearly all Protestants, believe and teach that Christ instituted the Lord's Supper, and believe and teach that he

enjoined its observance on all christians for all time. Whose rituals, disciplines, confessions of faith and writings abundantly show. And their representative men admit, such as the Pope of Rome, Luther, Calvin, Wesley, Barns, Watts, Clark, Campbell, Burrow, Bascum, Moody, Jones, Beard, Beecher, Ditzler, Sweeny, Graves, Spurgeon, Ewing, King, Williams, Talmage, and nearly all the rest of the preachers, as well as most all christians. It may appear absurd to many, but nevertheless, with my Bible before me as a guide I deny the allegation, and challenge any of the afore-said gentlemen (who are yet living) to make the proof; I demand a "thus sayeth the Lord," and will not accept of any thing else. I do not believe Christ instituted the Lord's supper, for the reason Matthew, Mark, Luke and John did not so understand it if they did so understand it, then will some one please explain why they did not inform us? They undertook to tell us what occurred on the night Christ was betrayed, they tell us that Christ observed the Passover that night, but they did not tell us that Christ instituted the Lord's Supper. Reader, don't you know if as a matter of fact, Christ did institute the Lord's supper that they would have so informed us? Do you suppose they would neglect a matter of so much impor-

tance? Preachers tell us that at Bishop then must be blameless, the close of the Passover that the husband of one wife, vigilant, Christ engrafted the Lord's Supper onto the Passover. I wonder how sober, of good behaviour, given to they found it out since the writers hospitality, apt to teach; Not given to wine."

Reader, in this investigation I want you to bear in mind, this one fact, that not one of Christ's disciples or apostles whom he called and sent out to preach while he was here, ever observed the Lord's Supper, nor did any of them ever teach its observance. Now if I am correct will any man with these facts before him, contend that christians ought to observe the Lord's supper. Preachers and priest will you contend for a moment that Christ has authorized you to administer the Lord's supper since none of his twelve apostles ever observed it or taught others to observe it? The twelve apostles did **not** understand that Christ instituted the Lord's supper as a proof of this fact as before stated, they never observed it, neither did they teach its observance. I challenge any man to show from the scriptures that any of Christ's followers whom he selected while here ever observed or taught the observance of the Lord's supper. If proof is made it must of necessity be made by some of his followers he had while here. I state that all of said followers are as dumb as an oyster upon this subject; not one of all the array of

witnesses will give evidence upon Corinthians. And I further state the subject. I appeal to the Judges that the words Lord's supper were of our courts and to the lawyers, not coined for twenty-six years to know if the preachers and after the ascension of Christ. The priests have made out their case? church at Corinth started what Bear in mind most all preachers they were pleased to call the Lord's and priests allege that Christ did supper and that church was the institute the Lord's supper the only church whose name is given the night he observed the last Pass- in the Bible that ever observed it. over. Now if it be a fact that not Preachers and priests say that a follower of Jesus that he had Christ instituted the Lord's supper while here will testify to this fact, and they have succeeded finely in are they not cast in the suit? making the people believe it Under our civil code the plaintiff though there was not a word of must produce a preponderance of truth in it. I assert that the evidence, but in this case they Corinthians instituted the Lord's have not put a single witness on supper as before stated twenty-six the stand, therefore the decision years after Christ ascended. I of the court must be that plain- submit the question without further tiffs take nothing. Preachers and argument as to the institution, but priests have taken the affirmative will argue other points. The Cor- side of the question, and therefore inthians started the Lord's supper must make proof or loose the without any authority from God or question, the burden is with them the apostles. Just why they started since I know it is utterly impos- it the history in the case fails to able for them to make said proof show. The time the Corinthians I claim the question. I wish to observed it was the first and the state further that the apostle Paul last time, and to cap the climax they got drunk. They were carnal sent to us Gentiles never adminis- which is shown in the first chap- tered the Lord's supper, neither ter of first Corinthians, and from did he at any time observe it. this chapter we learn another fact, As a matter of fact, the Lord's we learn that they were divided supper was never observed but into four factions, some were for once in apostolic times, and that Paul, some for Apollos, some for took place twenty-six years after Cephass, and some for Christ. the ascension of Christ. I state again that the words Lord's sup- Christians who observe the Lord's per only occurs once in the Bible supper are carnal also, and are and that in Pauls letter to the divided into several hundred fac-

tions. Those who observe the Lord's supper appears in the Lord's supper do it without any Bible. I wish to call attention to command from Christ or his apostles, and all who observe it only the language. First, you will observe have one precedent for so doing in the Bible. It is strange indeed that preachers and priests will observe an ordinance gotten up by a lot of drunkards. When Paul first and twenty-second verses are heard through the house of Chloe in the nature of a reprimand. that they had instituted and observed the Lord's supper he Paul says "When ye come together therefore into one place, this is not to eat the Lord's supper." Preachers, priests and christians, one and all, Paul tells you that you can't observe the Lord's supper when you come together into one house; do you hear him? and will you heed his admonition? In the twenty-second verse Paul puts a pointed question to them, he asks "What? have ye not houses to eat and to drink in? or despise ye the church of God." One of two things, they did not have houses to eat and to drink in, or else they despised the church of God; and shame them that have not. Then Paul asks "What shall I say to you? shall I praise you in this? I praise you not." (1 Cor. 11, 18-19-20-21-22.) Reader, the scripture just quoted, is the only place the

compare the quotation above, with the following.

“For I delivered unto you first of all that which I also received how that Christ died for our Sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.”

Reader by this time I take it, that you are beginning to realize the fact that the apostle Paul has denounced the Lords supper, as being unauthorize. But since Paul is the only desciple of Christ's that ever said a word about the Lords supper, and further since preachers and priest observe the Lords supper and teach it's observance, and claim that they have the authority from the sacred scriptures for so doing; I feel it my duty under the guidance of the sacred scriptures, and the Holy Ghost to dwell at length on the subject; for I know that preachers and priest generally will oppose the truth, for the reason most of them are following the ministry for the loaves and fishes, most of them are as Christ said hirelings and careth not for the sheep, they are wolves in sheeps clothing, for that reason I want the truth to shine out, that Gods children may be induced to turn away from man made priests and preachers, to Christ their shepherd, I now return to the subject, of the Lord's supper, you remem-

ber Paul spoke twice about receiving, first he tells us about

how Christ took bread and the cup the night he was betrayed. And you also remember what he said about receiving relative to the death burial and resurrection of Christ. Watch the preachers, and priest on the receiving, in connection with the so called Lord's supper for they will endeavor to make you believe that Paul received it in order to its perpetuation, but not so, if he did then of course he received the death burial and resurrection of Christ for its perpetuation also. Paul nearly states the facts of the occurence of the two events the information of which he had received of the Lord. Paul says “That the Lord Jesus the same night in which he was betrayed took bread; And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had suped, saying, This cup is the new testament in my blood this do ye, as oft as ye driuk it, in remembrance of me.” The only question that remains to be settled is, did Paul instruct the Corinthians to continue to observe the Lord's supper did he want the ordinance that they had invented perpetuated or did he want it stop-

ed? this point settled then we are it. And I offer still another rea- satisfied. May the Holy Spirit son, Christ certainly would not assist us in settling this question have kept the matter from the for all time; that the time may apostles whom he selected while speedily come when God's children here, and kept it two years to him- will all read and understand the self after he was in heaven, and the sacred scriptures is our humble reveal it to Paul who remained a prayer. That Paul did not teach sinner for two years after Christ the observance or perpetuation of had ascended, of course no one the Lord's supper is evidenced by will contend for a moment that the fact that the Corinthians never the Lord's supper was observed did observe it after Paul wrote during the two years. I offer still them that he disapproved of the another reason, Paul wrote to the act. The Lord's supper was never Romans, Galatians, Ephesians, observed afterwards by that church Phillipians, Collossians, Thesiloni- or by any other church. I offer ans, Timothy, Titus, Philemon still another reason; Jesus Christ and Hebrews, and not a word did never in his life said a word about he say about the Lord's supper. the Lord's supper, he never did O, but perhaps you are ready to tell the apostles to observe it, say that the other churches men- neither did he tell them to teach tioned were not making gluttons others to observe it, which he of themselves, and for that reason would most assuredly have done if Paul said nothing about the Lord's he had so desired. Don't you think supper, and the reason he men- so reader? Now be honest; as tioned it when he wrote to the much depends on your decision Corinthians was they were making and acts. And I offer another not only gluttons of themselves but were actually getting drunk, reason; there are twenty-seven and for that reason Paul wrote books in the New testament, and them. Well, if that is your idea the Lord's supper is only men- you must admit it was a good tioned one time. I offer another thing they got drunk, for if not reason, Christ called and sent out according to your reasoning Paul would not have written them and eighty-three apostles and disciples and in that event the Lord's supper ever said a word about the Lord's would not have been mentioned, supper. Another reason The Holy therefore you have knocked your Ghost employed ten men to write own props from under your own the New Testament, and Paul position, and now the best thing was the only one who mentioned

you can do is to give up the Lord's supper, regardless of what others say or do. Paul in concluding upon the subject says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11, 26-27-28-29 30.)

Paul having reproved the Corinthians for starting the Lord's supper, he next speaks of receiving the information, and next he speaks of the bread and the cup the Saviour used at the Passover; they used unleavened bread. Christ meant the cup of suffering and the cup of joy and also the cup of salvation, that his followers should be the partakers of, if they lived the lives he intended they should live. David says, "I will take the cup of salvation and call upon the name of the Lord." (Psalm 116, 13.) And David says again, "Thou anointest my head with oil; my cup runneth over." In Matthew 20, 23, we have what Christ says

about his cup, "Then came to him the mother of Zebedee's children with her sons, worshipping him, And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said. Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Mat. 20, 20-21-22 23) "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little father, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will but as thou wilt. And he cometh unto his disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye

enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O, my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them a sleep again: for their eyes were heavy. And he left them and went away again, and prayed the third time, saying the same words." (Mat. 26, 36 to 45.) In the forty-second verse Christ prayed, O my Father, if this cup may not pass away from me except I drink it," explains the cup Christ and Paul referred to; from this we are certain that Christ at the Passover meant the cup of suffering of joy and of salvation. He took the two sons of Zebedee with him, you will remember he said they should drink the cup that he would drink, and they on that night drank the cup, that is they were sorrowful with him, they were in sympathy, and afterwards they suffered martyrdom. So we find there was no wine in the cup as preachers and priests would have us erroneously believe. If wine was in the cup, then wine was shed for the remission of sins and not blood. Christians quit your bread and wine and feast on nobler things, feed on Christ by Faith, Christ said to his disciples, "Ye are they which have continued with me in my tempta-

tions, and I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table." Then Jesus said unto them, "Verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, he hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

Paul says ordinances have been blotted out. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:15.) Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men ("Col. 2-20-21 22.) Christians I can't for the life of me see how you are going to get around the last quotations of Paul; for he says "Touch not, taste not; handle not;" I am so glad that he said touch not; for if he had not some of you might have the preacher put the bread and wine to your lips for you;

though then the elements would touch your mouth after all.

Reader bear in mind Paul used the language above quoted five years after he reproved the Corinthians for observing the ordinance of the Lord's supper, and when he says "which all are to perish with the using; after the commandments and doctrines of men." He calls then the doctrines, and commandments of men; and says must perish with the using. From the above we learn that men had been observing and teaching the ordinances and must have had reference to the Corinthians the time they observed the Lord's supper.

In conclusion upon this subject I wish to say that there is'nt a preacher or priest on top side of the ground, that can show between the lids of the Bible, where an Apostle, Disciple, or follower of Christ that lived up to the ascension of Christ, that ever observed the Lord's supper, or ever said a word about it. The use of wine in connection with the observance of the Lord's supper, is calculated to create a thirst for drink, and I am informed that there have been men who had been addicted to drink before they were converted, and that after they joined the creed that they declined to participate when the Lord's supper was administered, for the reason they were afraid it would bring the taste of

spirits back on them. And I heard of one man at Sherman, Texas, who had been a drunkard, and when he observed the Lord's supper taste came back on him and he went to drinking again. I tried to get to see the man but could not, as he had moved from where he had lived, but a gentleman said he would see him and write me, but he never did.

J. R. Graves, LL. D., in his work on Intercommunion at page 219, says: "Suffice it to say here, that the church at Corinth doubtless used the element that Paul taught them to use when he instituted the supper, and that did intoxicate. (see 1 Cor. 11, 21.) Paul did not tell them they used the wrong element, but that they drank too much."

Well, Well, Dr. Graves takes the position that *Paul instituted the Lord's supper at Corinth*; what an idea to come from a man of his pretended ability. For the benefit of other Baptists I assert that Paul did not institute the supper at Corinth, or at any other place. Neither did he at any time, as before stated, ever observe or administer the Lord's supper. If he did will some Baptist be kind enough to give us chapter and verse.

LORD'S SUPPER ADMINISTERED.

I attended the quarterly conference of the South Methodist

denomination on Sunday and saw a sight that Christ and his apostles never had the pleasure of witnessing. I actually saw the presiding elder, the pastor and two aged ministers kneel down around a table on which they had bread and wine, and saw the elder break the bread and eat some himself and saw him give bread and wine to the others to eat and to drink, and actually saw him turn up a silver cup and drink wine in the presence of the congregation, and heard the elder read from a little book (not the Bible) "Christ did institute, and in his Holy gospel command us to continue a perpetual memory of that his previous death until his coming again." (Discipline, page 214). and after he had administered the bread and wine to the preachers then he invited others to come and kneel at the railing, and I actually saw the superintendent of the Sunday-school, and many others, well along in years go and kneel and then saw all the ministers take around to them bread and wine, and they all sipped from the wine cup. All of which took place in the town of Vernon, Texas, in broad day light, in the blaze of the nineteenth century. The Elder said that "Christ did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his

coming again." Now in defense of Christ and his sacred teachings I boldly assert that there was not a word of truth in what the elder said. and I would not slander an African negro like he slandered the Lord. Christ never instituted the Lord's supper, neither did he command its observance, infact as stated previously, he never said a word about the Lord's supper in his life. Having Bibles as we now have them, there is no excuse for such ignorance. The elder deceived the congregation, and worst of all, accused Christ of saying things he never said. At the beginning of the reformation such ignorance might have been excusable, but not now. If professed ministers of the gospel will pervert the gospel and cover up truth just to keep the people in ignorance that they may hold down their job what may we expect of infidels and sinners? The apostles never administered or observed the Lord's supper; preachers and priests do.

IN THE CUMBERLAND PRESBYTERIAN HYMN BOOK.

Then took the cup and blessed the wine:

"Tis the new covenant in my blood."

"Do this," he cried, "till time shall end

In memory of your dying friend;
Meet at my table, and record
The love of your departed Lord."

Preachers not only preach errors but they have their congregation to join in with them in singing untruths. The above language Christ never used and every informed Bible student knows it. And yet the preachers and priests have never found it out. Will some of them tell us why? for we want to know, and we want to know at once.

DENOMINATIONS.

Having shown from the Scriptures that the Lord's supper and water baptism have no standing under the christian dispensation, I now undertake to show that denominations are unauthorized by the word of God. Under the law Moses led the children of Israel out of bondage. Under grace Christ is our leader; one fold and one shepherd. Under the law the temple was built. Solomon built it to the name of the Lord to dedicate it to him. Under the law God's people worshiped in the temple at Jerusalem. Under grace not so, we do not go to Jerusalem to worship.

"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." But the hour cometh, and now is, when the true worshippers shall worship the Father in

Spirit and in truth; for the Father seeketh such to worship him."

After studying the language of Christ closely, I contend that under this dispensation that God will meet with his people at any time and place, and as God suffered the temple at Jerusalem destroyed.

I conclude that he does not want his children to build houses in which to worship him in. As proof of the correctness of my position, Christ nor none of his disciples ever built or caused to be built a single house, nor did any of them ever tell any one at any time to build a church house.

At present there are in the United States alone, at least 142,521 church houses, which cost not less than \$679,630,139, all of them built without any scriptural authority.

In the absence of any authority from Christ or his apostles, for building church houses, possibly they have been built not to worship the true God in, but for the accommodation of man made preachers and priests, that they might have a place where they could call the people together to teach for doctrine the commandments of men.

"But he answered and said, every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone; they

be blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch."

In the United States there are at least 111,036 preachers and priests, all of them belonging to at least one hundred and forty-three different denominations. All holding to antagonistic views; all claiming to be churches of Christ; all claiming to teach the gospel of Christ, and claim that they have the approval of Christ. Followers of Christ, can you, with your Bibles before you, believe that your Lord and Master would sanction such? What use do you suppose Christ would have for all the one hundred and forty-three different denominations or 111,036 preachers.

Let all the people listen to a prayer Christ offered just before he was crucified. Hear him: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me."

Christ and his apostles all preached the same gospel. Not so with the 111,036 preachers and priests representing the one hundred and forty-three different denominations. They preach one hundred and forty-three different kinds of gos-

pel. Their gospel is a conglomer-
ation, a gospel invented by man.

With them preaching is a trade or profession, by which they make their living.

"His watchmen are blind; they are all ignorant, they are all dumb-dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that can not understand; they all look to their own way, every one for his gain, from his quarter." (Isaiah 56, 10-11.)

Notwithstanding, Isaiah wrote twenty-six hundred years ago yet he describes our modern preachers and priests.

No wonder infidels don't believe the Bible divine; no wonder they will not follow the teachings of the preachers and priests when they will not follow the teachings of Christ and his apostles. Bishops and doctors of divinity, and all preachers and priest who have grown rich, I want you to answer how your experience in the ministry will compare with St. Paul's? Have you ever received forty stripes save one? Have you ever suffered from hunger or nakedness? I would like to ask the preachers why they obligate the people to pay them a set salary? So many hundred or so many thousand dollars a year? Preach-

ers did you know that none of the apostles ever obligated the people to pay them a certain amount? Why are you not willing to trust God like the apostles did?

Christians, one and all, I want you to stop and think. You complain of hard times, the scarcity of money, the want of necessities of life; may I tell you the cause? at least one cause? In the first place you have helped to build and keep up 142,521 church houses; you are supporting 111,036 preachers and their families; you furnish the money to send your preacher to the annual conference, and then furnish him and his family the means to get to his new quarters. You pay for running all the denominational printing presses that turns out your church and Sunday-school papers, and you pay for all the books written by your preachers. You pay for all the silk dresses and diamonds worn by the wives of your preachers. You pay for all the family carriages owned and used by the preachers. You pay for the fine dwellings your preachers live in. Christians, do you suppose Christ desires you to furnish your preaches and priests with money so they can have the luxuries and easy time, while you have to make out with the absolute necessities and be hewers of wood and drawers of water? The bishops and leading preachers are the aristocrats and you their subjects (Equal rights to all and special privileges to none), should be every christian's motto.

Christians, did you know that your preachers and priests are to blame in part for the condition of our government? They by their extravagance and style have set the example for our president and representatives to follow. Your preachers and priests have taught the world to believe that a few pets ought to be kept up at the expense of the masses. They believe in class legislation; they believe that a few of God's children ought to have this world's goods and that the masses should play the roll of servants. Your preachers and priests these hard times are begging you for more money to run them, and the machines they have put in motion. If God demanded the sacrifice you have made, all-right, but He has not. If we must have preachers and priests and church houses, how would it do only have enough to accommodate the people? One preacher, if he understood the gospel like Paul, could do the preaching for a small town, and the others could be discharged; it would be cheaper, and then all would go to one place to hear the gospel. I challenge any man to show a single syllable between the lids of the Bible for any denomination or for any church save and

except the church of Christ or church of God. Preachers, you may deceive the people and get your living out of your denomination, but one thing certain, you will not deceive Christ. If you can't all worship together down here, how do you expect to in Heaven? Christ never intended there should be but one church—"Thou art Peter and upon this rock I will build my church."

BAPTIST 5TH SUNDAY MEETING.

In looking over the Baptist Herald of date March 5th, 1896, I find in the program for their 5th Sunday Meetings the following questions:

1. Ques. "Where was Paul converted?"
2. Ques. "Are the Baptist churches of to-day in harmony with the apostolic churches in doctrine and practices?"
3. Ques. "Has the Baptist church existed from Christ to the present?"
4. Ques. "What is it to be baptized of the water and of the spirit as referred to in St. John 3, 5?"

I don't know whether those who got up the questions are Sunday-school boys or whether they are grown men, but do know that they are along ways behind in Bible knowledge. They don't

know where Paul was converted; if they will turn and read Acts 9. 6 and 22, 10, they will have their question answered. Convert means to turn, from a bad life. "And he trembling and astonished said, Lord what wilt thou have me to do?" (Acts 9, 6). Paul's question shows that he was converted, since he acted on what the Lord told him, which shows that he had changed his purpose. He was converted but did not have his sins remitted or washed away until Ananias said to him "And now why tarriest thou? arise and be baptized, and wash away thy sins, Calling on the name of the Lord." (Acts 22, 16.) He then received Holy Ghost baptism, as proof, he was directed to call on the name of the Lord, the Lord was the administrator of saving baptism, the only baptism that washes away sins.

Next question: "Are the Baptist churches of to-day in harmony with the apostolic churches in doctriens and practices?" I answer emphatically no! no! a thousand times no! The Baptist teach and practice water baptism by immersion, and they also teach and observe the Lord's supper. The twele apostles never taught nor practiced water baptism nor the Lord's supper; nor did they call the church of their day "The Baptist Church of Christ." They

called their church the Church of God, and left of the handle So we see there is no comparison; not as near alike as day is like night, or a negro like a white man.

Next question: "Has the Baptist church existed from Christ to the present?" I answer no, it sprung up within the last five hundred years, and everybody knows it except a few deluded, misinformed Baptist. Authentic history knows nothing of the Baptist denomination up to the fifteenth century.

Next question: "What is it to be baptized of water and of the spirit, as referred to in St. John 3, 5?" My answer to the last question is, any one that knows enough to keep out of the fire, knows that St. John 3, 5, does not teach water baptism, baptism is nowhere mentioned in the sermon Christ preached to Nicodemus. In conclusion I want to say that I attended a Baptist 5th Sunday meeting at Vernon, recently and they had for discussion: "In what sense is Christ our substitute?" It was my privilege and pleasure to inform them that Christ was in no sense our substitute. I told them the word substitute was not in the Bible, and I thought they had borrowed the idea from the heathen, and when their eyes stood out like pot

legs. The way the Baptist are going backward it won't be long until they will discard the Bible and substitute J R. Graves' works. The Baptist who belong to the Red Fork Association actually prefer *Baptist Literature* to the Bible, judging from a report of the committee on Sunday-schools:

"Your committee on Sunday-schools find that quite a number of our country churches have no school or a union school. We recommend our people to use *Baptist literature*, or simply the Bible in all Sunday-schools patronized by them." The report was adopted.

ROMAN CATHOLIC DENOMINATION.

I wish now to call attention to the errors held to by this denomination, and the errors to which I first invite attention is the claim her bishops, cardinals and priests make of infallibility. They claim that the church can not err, and further claim that they receive their instructions from the Pope, and that he receives his information direct from the Holy Ghost, therefore their church cannot make a mistake. They claim for the Pope that he is the head of the church and that he is the only person out of 250,000,000 Catholics who has the right to interpret the scriptures.

They claim that Peter was the head of the church up to his death and that since his day there has been a succession of heads down to the present Leo XIII. They claim that the Catholic church is the church of Christ and that they teach nothing but the truth as revealed to their bishops, cardinals and priests by the Pope. They further claim that their church is united, all working under one head, and it is as Christ desired, in his prayer that they should all be one.

They claim that all other denominations calling themselves churches have all sprung up within the last five hundred years, and that none of them are the church of Christ. They claim that water baptism administered by an officer of the church is for the remission of sins. They claim that the bread and wine used in the Lord's supper is the real body and blood of Christ. I agree with them that all other denominations are human institutions without any scriptural authority, and that they have sprung up within the last five hundred years and that they are not the church of Christ, and do not teach the truth and that the Bible only authorizes one church; that Christ prayed that they all should be one as he and his Father were one. Now they claim to be the true church on the grounds of in-

fallibility, that they cannot teach an untruth. Then, according to their own claim, if they teach untruths, then they are not the one church that Christ said "the gates of hell should not prevail against." And if they are not that church then Christ's church does not exist in an organized form.

Having shown heretofore that none of the protestant Churches are the Church of Christ, I now enter upon the task of showing that the Catholic Church is not the Church of Christ, and all I have to do is to discover an untruth taught by them, and away they go with all their claims. As stated in the outset they claim for their church infallibility which any bible student knows is false. We call that mistake No. 1. They claim their pope is the head of Christ Church, the Bible knows nothing what ever about a pope the word pope can't be found in the Bible. We call that mistake No. 2. They claim that water baptism is for the remission of sins, the Bible nowhere says so, Christ himself never said so, none of the apostles said so, not a disciple of Christ in apostolic times ever said so. We call that mistake No. 3. They claim Christ taught water baptism for the remission of sins; they cannot produce the scriptures showing any such thing. We call that mistake number four. They claim that

Peter and the other ten apostles to whom Christ commissioned to preach baptized, they cannot give us chapter and verse showing any such thing. We call that mistake number five. They claim that Christ instituted the Lord's supper, they cannot give us the scripture showing that he did. We call that mistake number six. They claim that Peter and the other ten apostles selected by Christ while here observed the Lord's supper, the Bible nowhere shows they did. We call this mistake number seven. They claim the apostles administered the Lord's supper, the Bible fails to show it. We call this mistake number eight. They claim that they are to administer water baptism and that they are to use the following ceremony: "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." Peter, Paul nor no man in apostolic times ever used above ceremony, it only appears once in the Bible as uttered by Christ and penned by Matthew and was never used as a ceremony. We call that mistake number nine. They claim that the catholic church is the church of Christ, the Bible knows nothing about the Catholic church, the word Catholic church does not appear in the Bible; and if the Catholic church is the church of Christ he made a mistake when he said, "And thou art Peter and upon this rock I will build my church," he should have said "Thou art Peter and upon this rock I will build the Catholic church and the gates of hell shall not prevail against it," but the language can't be twisted by Pope, bishop, cardinal or priest to say any such thing. We call that mistake number ten. Peter knew nothing about the Catholic church if he did he forgot to speak of it. We call that mistake number eleven. Christ was ignorant of the Catholic church. We call that mistake number twelve. John the Baptist knew nothing about the Catholic church. We call that mistake number thirteen. The evangelists were ignorant of the Catholic church. We call that mistake number fourteen. None of the apostles knew anything about the Catholic church. We call that mistake number fifteen. Not a disciple of Christ during the first century ever heard of the Catholic church. We call that mistake number sixteen. During the first century the Catholic church did not exist. We call that mistake number seventeen. You teach that Christ built his church on Peter, in that you are mistaken. You get your idea from this scripture "And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell

shall not prevail against it." (Mat. 16, 18.) Thou art *Petros* (a rock) upon which I will build my *ekklesia* (church). I have given the Greek and the English. From the original we get a better idea as to just what Christ meant. Now if Christ meant to say that he would build his church upon *Petros* he would have said upon that rock in place of saying upon this rock. This refers to a thing near by, while that to a thing more remote. Christ evidently taught that he would build his church upon himself, or upon the truth of Peter's declaration, when he answered and said "Thou art the Christ the Son of the living God." (Mat. 16, 16). We call this mistake number eighteen. You claim that Peter was the first Pope of Rome. The Bible nowhere shows that Peter was a Pope. We call that mistake number nineteen. Christ said to Peter "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Mat. 16, 19). "Whosoever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained." (St. John 20, 23.) Christ conveyed to Peter the idea that he should use the gospel key on the day of Pentecost to unlock the gospel to the Jews, and that he would use the other key to unlock the gospel to the Gentiles which he did at Pentecost, and at the house of Cornelius. You will observe Christ used the plural keys. You claim that Peter could at pleasure remit or retain sins, and therefore the Pope being Peter's successor he, too, can remit or retain sins. The Bible does not teach any such doctrine. We call that mistake number twenty. Christ taught that what so ever Peter bound or loosed, remitted or retained, in his *name* should be bound, loosed, remitted or retained as the case might be. Peter so understood it, as is shown by what he said at Pentecost when he said "Repent and be baptized, every one of you in the *name of Jesus Christ for the remission of sins.*" And at the house of Cornelius "And he commanded them to be baptized in the *name of the Lord.*" The Lord forgives sins without the assistance of Pope or priest and without water baptism administered by them in the name of Father, Son and Holy Ghost. No man posted in the scriptures believes the Catholic church to be the Church of Christ. If the pope, cardinals, bishops and priests believe that they teach the gospel truths as taught by Christ and his apostles, and what they prac-

tice was practiced by the apostles, baptism that saves and remits then in that event I assert that sins, and man is the administrator, they are ignorant of the scriptures. They claim as before stated then our salvation is in the hands of the pope, cardinal, bishop or that water baptism is for the remission of sins. It is singular and this accounts for the way that Christ never said so, and I priests take their hat in one hand wonder why the apostles never and a bottle of water in the other said so. Christ and the apostles and tare off down the street with frequently spoke of baptism but their eyes standing out like fried eggs, on receiving a call to the bed never did they say one time that side of a wounded man, they hasten water baptism was for the remission of sins, or that it would save to baptize him with water to save him. My God has too much sense Christ said "He that believeth and is baptized shall be saved." (Mark to place the salvation of man in the hands of pope or priest. The 16, 16), but he never said it was Bible does not teach any such nonsense, I don't care if the Pope of water baptism; he did not say what kind of baptism he meant. Rome does say so, it is faulse. Peter said "Repent and be baptized Reader you may criticise my plain in the *name* of *Jesus Christ* for the *remission* of *sins*." (Acts 2, 38) talk, if so, I have no apology to make, and if I were to make one it Peter said again "The like figure would be still plainer. When I whereunto even baptism doth also now save us" (1 Peter 3, 21). But consider such damnable doctrine, as bealched forth by anty-Christ I Peter never said it was water baptism that saved, he did not tell us cannot refrain. I have God's what baptism he meant. Ananias book and I can read it as well said "And now why tarriest thou? as the pope, and am as capable of understanding it as he or any arise and be baptized, and wash away thy sins calling on the *name* of his imps, and I intend to raise of the *Lord*." (Acts 22, 16.) Ananias my voice against errors where ever found. I am not dealing with men, but am dealing with ideas, never explained the matter. I admit that there is no salvation or wound, therefore I make no apologies to pope, priest or preacher. I think the scriptures quoted Under God I intend to do my duty, regardless of what man may amply proves it, but I deny it being water baptism, if it is water say or think. The salvation of

men is at stake, and I want to do my duty; the betterment of the world is my aim, and no pope, priest or preacher can intimidate me. I am for truth first and last, the Bible is my guide and the Holy Spirit my teacher, and as long as there is breath in my body and my tongue and pen will work, I expect to cry against the errors of Catholics and Prodestants, until the two great enemies of Christ are put under his feet or I am called to my reward. In conclusion I desire to say that it is spiritual baptism that saves and not water. (See article on baptism)

As before stated Christ, Peter and Ananias never informed us as to what baptism saves or remits sins, though we are not left to guess at it, God and John the Baptist furnished us with the information, and for that reason Christ, Peter, Ananias and other apostles never told us, since it had been previously told by God and John. As proof I offer the following: "Upon whom thou shalt see the Spirit descending, and remaining on him; thee same is he which baptizeth with the Holy Ghost." (St. John 1, 33.) "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." (Mark 1, 8.) I know it is not water baptism that saves for if so Paul never

would have been so foolish as to say "For Christ sent me not to baptize." (1 Cor. 1, 17.) I am confident that Peter never would have acted as he did if he had of understood that water baptism was for the remission of sins or would save. *Pope of Rome, hear me, since you claim to be Peter's successor. Peter never baptized a man, woman or child in his life.* Now do like the King of Ninevah did, lay aside your silk robe and go and get into the ash hopper, and put on sack cloth, for if you don't the 250,000,000 of your dupes may be destroyed. Better tell them to study God's Bible and let the Holy Spirit teach them, and you see if you can't get your self and your bishops, cardinals and priests another job. Christ is the *Petra* foundation and chief cornerstone. Paul says "For other foundation can no man lay that is laid, which is Jesus Christ." Roman Catholics claim Peter was the foundation.

CALL TO PREACH.

Are men in this age called to preach?

I take the position that they are not, and further I assume that God has not called any man to preach the gospel since the first century. First we will say that there has been no necessity for

preachers since Jesus Christ 30.) I challenge any man to show and his inspired apostles, and in history a preacher since the evangelist's sermons and epistles were written. God inspired them to write, as is shown from the following scripture: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3, 16.) From the scripture quoted we find that the man of God is thoroughly furnished. God took the pains to so furnish us with a pure gospel, at the beginning of the Christian era. And it is absurd to say that since that time, it would be necessary to call uninspired, unholy, impure men to explain the teachings of Christ and his inspired writers. If God really wanted men to preach, will some man explain why it is that there never has been a man since the days of the apostles, that was able to preach the gospel of Christ in its purity? The apostle Paul knew that men would rise up and claim that God had called them to preach, therefore he penned the following: "For I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20, 29-30.)

Again I challenge any man to produce a preacher since the days of the apostles that preached the gospel of Christ and his apostles. I assert without the fear of successful contradiction, that every preacher to a man, since the days of the apostles have been guilty of "speaking perverse things, to draw away disciples after them." The last proposition is self evident, which is shown by the fact that all have been connected with a creed or denomination, or have labored to have disciples follow their peculiar views, instead of the gospel as preached by Christ and his holy apostles. Paul has pronounced a curse upon all who would attempt to preach another gospel, and all preachers have preached another gospel, and on that account the curse rests upon all the preachers. Paul says "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,

let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1, 6-7-8-9) Now I ask can language be plainer that Paul warned all against preaching any other gospel than the gospel of Christ? Will an preacher or denomination be so bold as to say, or think that the preachers of any denomination do not preach another gospel? If so, they are an object of pity, rather than sensure. The man who takes the position that the preachers of his church or creed, preaches the gospel, is ignorant of the scriptures and is blinded by the god of this world. In apostolic days there was a necessity for preachers; Christ and his apostles realized this fact. But not so now. We are now supplied with Bibles which contain sermons preached by Christ and his inspired apostles, and all who will, and can read can find out just what it takes to lead a christian life. And those who are so ignorant that they can't understand Christ and the apostles, will be passed in with idiots and infants I know that preachers will ridicule such an idea, for their living is at stake. All preachers, since the days of the apostles, have followed the ministry either for the loves and fishes, or they have been ignorant of the teachings of the sacred scriptures, upon the call to the ministry. They have made merchandise of the gospel, and a great many of them have grown rich, while their followers have grown poorer. They have over reached the people, by taking advantage of their ignorance, and have palmed off on them their own gospel, as a substitute for the gospel of Christ. In conclusion allow me to say, that every person is called of God to do all he can by word or deed to assist in the salvation and the betterment of the world, but no one is called specially to this work, all are required to improve their talents, and every one will be rewarded according to his deeds. It is thought by many that God calls preachers and priests to explain his book Men write books but do not hire other men to go along with their books to explain them. I do not expect to hire men to go along with my book to explain it, all who can read except idiots can understand it. Are writers of books in this age smarter than Christ, Peter and Paul? Preachers and priests would have us believe they are. They would have us believe that men can write books that other men can understand, but God could not. By searching the scriptures we can understand every thing necessary for our happiness and salvation. If the Bible had

not been tampered with by priests and preachers, all could understand it sufficiently to lead godly lives, and just here I wish to remark that I am only trying to tear off the veil that has been thrown over the Bible by preachers and priests. If preachers and priests insist that they are called to preach, I want to ask them if Christ and the Holy Ghost taught the apostles the gospel why it is that they have not been taught of the Lord? Why do they have to attend college, and after they get their collegiate education that they know less about the gospel of Christ than when they entered college? They must admit that the apostles knew nothing of the gospel of Christ until they were taught of the Lord. If the Lord taught the apostles why is it he will not teach priests and preachers? The best evidence that the Lord taught the apostles is found in the fact that they all understood the teachings alike, and all taught alike, and united the christians. On the other hand the best evidence that the Lord has not taught the preachers and priests is found in the fact that they do not understand the Lord's Book alike, and don't teach alike and have divided the people. The following scripture shows the object of the ministry in the first century: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we hence forth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephe. 4, 11 to 15.) Paul says "Till we all come in the unity of the faith." That was all effected by the apostles, evangelists, pastors and teachers during the first century, and then the work of apostles, evangelists, pastors and teachers ended, since which time there has been no place for the ministry. During apostolic times God's children were all a unit and of one faith, and the apostles, evangelists, pastors and teachers were a unit in faith and teachings and were not tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness, as has been the case from the first century to the sixteenth by the Roman Catholic Pope and his pals, and since then by the prodestants.

SUNDAY-SCHOOLS.

—

I am opposed to Sunday-schools under the present system. First, the Bible has been discarded from most Sunday-schools and lesson papers have taken its place. Lesson papers are gotten up by men who are not informed as to the true meaning of the scriptures. The most of them are gotten up by the International Sunday-school Committee, whose names are: Rev. Warren Randolph, D. D., Newport, R. I., Secretary of the Committee; Rev. Moses D. Hoge, D. D., Richmond, Va.; Hon. S. H. Blake, Q. C., Toronto, Ontario; Mr. B. F. Jacobs, Chicago, Ill.; Rev. John Potts, D. D., Toronto, Ontario; Rev. J. S. Stahr, D. D., Lancaster, Pa.; Rev. A. E. Dunning, D. D., Boston, Mass.; Rev. D. Berger, D. D., Dayton, Ohio; Prof. J. I. D. Hinds, Ph. D., Lebanon, Tenn.; Rev. B. B. Tyler, D. D., New York; Rev. John R. Sampson, D. D., Louisville, Ky.; Rev. W. G. E. Cunningham, D. D., Nashville, Tenn.; Rev. H. L. Baugher, D. D., Gettysburg, Pa.; Rev. John Hall, D. D., New York, and Bishop John H. Vincent, D. D., Buffalo, N. Y. The number of Doctors of Divinity composing the committee is sufficient evidence that the committee is ignorant of the scriptures, God selected the weak things to confound the

mighty. God inspired men to write the Bible, and he would hardly employ men who think the Bible needs doctrining, to explain his Book. To prove that the committee do not understand the Bible, I call attention to the second Senior Quarterly for 1895, on page twelve you will find in bold type "The Lord's Supper." Now will some one explain why they did not put it the Passover they refer us to Mat. 26, 17-31; Mark 14, 12-26 and Luke 22, 7-20. which shows it was the Passover. The marginal reading at the top of the Bible over the above subject is the Passover. Now if they were not ignorant of the scriptures they never would have made such a blunder. We find also on page thirteen them using the following language: "There make ready for us; by providing the paschal lamb, the unleavened cakes, the bitter herbs, the four or five cups of red wine mixed with water." What motive could they have had for perverting the sacred scriptures in any such way is more than I can tell. I can't for a moment think they intended to make the mistake, therefore I attribute it to their ignorance of the scriptures upon said subject. I challenge them to show from the scriptures that there was a single cup of red wine mixed with water ever used in connection with the

observance of the Passover. And further I challenge them to show that there ever was a drop of wine used at the Passover. I wish to call attention to another mistake the learned committee made, they lead us to believe that it took bitter herbs also to complete the preparation for the Passover. Now, if they will take the pains to examine Exodus 12 and 8, they will find that bitter herbs were never used in the observance of the Passover. The words and herbs are italicized, which shows they were not in the original. It does look like so many Doctors of Divinity would have noticed this, but as before stated, they are ignorant of the teachings of the scriptures. In my judgment about all the committee does is to get together and look over some musty old commentary and from it fix up the matter for the Sunday-schools, knowing that preachers and people are as ignorant of the scriptures as they are. Therefore they can dose out anything, knowing that anything goes that they may say. Just here I desire to call attention to a report made by the committee on Sunday-schools, which was adopted by the Red Fork Baptist Association September 5, 1895: "Your committee on Sunday schools find that quite a number of our country churches have organized Baptist Sunday-schools, but that a majority of them have no school or a union school. We recommend our people to use Baptist literature, or simply the Bible in all Sunday-schools patronized by them." Who would have dreamed that the Baptist, who have boasted that they took the Bible as their guide would have preferred Baptist literature to the Bible. I wonder what Christ thinks of the people preferring sectarian Sunday-school literature to the inspired word of God? No wonder skeptics have no use for the Bible, when professed christians are displacing the Bible with the writings of men where ever they can. Sunday-schools are hot beds or nurseries where they sprout members of the different denominations, where the children are trained to think as the preacher thinks; a place where children are made clanish and narrow minded; a place where children are learned to hate other children who attend other schools; a place where children are trained to war one against another.

THE BAPTIST DENOMINATION.

The ministers of the Baptist denomination who are least informed in Bible knowledge claim for their denomination that it is the only true church of Christ, and that they can trace their origin back to the apostles and through them to

John the Baptist. The Catholics nor did they ever say a word made the mistake in teaching that about the Lord's supper. That the church is built upon Peter, being the case the Baptist have and the Baptists have made as exposed their ignorance of the great a blunder in teaching that scriptures and gained nothing by the church is built upon John the finding people that believed and Baptist. I think the Baptist practiced what they now believe ought to cast the beam out of their and practice. And in conclusion own eyes before they undertake to we wish to call attention to take the mote out of the Catholics' another significant fact, which is eyes; for the reason they are as this: Baptists never thought deep in the mud as the Catholics enough of Christ to call their are in the mire. Baptist claim to church after his name. If they be the church of Christ. On the would not own Christ he will grounds that immersion was the hardly own them. We presume apostolic mode of baptism and that that it will strike them like a clap they can find christians all the of thunder when we inform them way back to the apostles who did that the apostolic church did not not connect themselves with the observe either of the ordinances. Roman Catholic church and did It is a fact nevertheless. We not believe in infant baptism and will produce as much scripture baptized by immersion and believed for the klu-kluks as any Baptist in restricted communion. There preacher will produce for his fore they claim to be the church of church. Isn't it singular that Christ. Baptist have no right to John the Baptist said nothing claim to be the church of Christ about the Baptist church? And on account of the reasons stated ain't it strange indeed that Christ by them. For the reason Christ never said a word about the Baptist never taught water baptism, much-tist church? And isn't it remark- less immersion. Christ never able that the apostles never men- instituted the Lord's supper, nor tioned the Baptist church? And did he command its observance, does it not appear strange that nor did he so much as ever say the seventy disciples never spoke a word about the Lord's supper. of the Baptist church? Oh but And the twelve apostles Christ ain't it a wonder that all of the called while here, they never bap- Bible writers knew nothing about tized nor never taught water bap- the Baptist church? Isn't it hard- tism, nor did they ever observe on the Baptist to think that his- or administer the Lord's supper, torians never said a word about

the Baptist church, and knew simply nothing about such an institution up to the fifteenth century. All of the foregoing being facts can a sane man be found connected with the Baptist sect who will claim apostolic succession? I hardly think so. I wish to call attention to another blunder the Baptists made: During the dark ages they claim that there was a Baptist church all along from the apostles down to the reformation and yet not a Baptist among all of them who opposed the Catholic church and infant baptism, ever said a word about the Baptist church of Christ for fifteen hundred long years. It reminds me of parrot and Biddie, the cook. A merchant sent to his house a parrot and the cook killed it and had it on table for dinner, and when enquiry was made as to the parrot its true condition was made known. The merchant scolded the cook and told her it was a talking bird, the cook then asked why did not the bird say so?

If the Baptist succeed in proving apostolic succession then there is no question about them proving restricted or close communion, for they will be able to show that they were the ones that instituted the Lord's supper at Corinth and observed it one time and got drunk. The Corinthian Bap-

tist had it all to themselves, and never allowed any other church to observe it with them, and after they got drunk they got enough to do them and quit it as a bad job. I suggest that the Baptist get up a cut representing the old Baptist church house at Corinth, and have up over the door in box car letters "The Baptist church of Christ," and have a few Baptist ministers coming out with quart bottles filled with tarantula juice.

TEMPERANCE.

It seems that the religious world is in commotion on account of the intemperate use of wines and liquors. I believe it is estimated that 125,000 drunkards die annually. If this be true it needs no argument to convince the people that the world would be better off if the liquor traffic was blotted out, though I don't believe there would be any wrong in the temperate use of pure wines and liquors, and if men would control their appetite for drink, I would favor a law that would guarantee pure spirits. I think it would be advisable to remove the tax and license and allow every man the privilege of making and selling the same; as I remarked, if men could and would control their appetite. Our observation, how-

ever, teaches us that they will not, since they will not, I now favor prohibition, provided it is made a National issue, and provided further there are to be only two exceptions, i. e. Scientific and Mechanical. Then we would be in an attitude to controll the business. I don't favor local option for the reason it arrays one section against another and can never prove satisfactory. But if there are to be four exception clauses. viz: Sacramental, Scientific, Medicinal and Mechanical, then in that event, I am unwilling to advocate prohibition, for to my mind it would be a waste of time and money. It would be unfair and undemocratic, and would be class legislation, which I am opposed to, and every honest man ought to be against any law that would favor a special class.

We would all alike be interested in allowing the manufacture and sale of spirits for mechanical and scientific purposes, therefore no one would oppose its use for said purposes.

I suggest that before we take any steps in the matter that we see if all will agree to leave out sacramental and medicinal clauses, if so, then we can dethrone King Alcohol, but if not we had better just let the business run as it is, for our efforts would be unavailing. If preachers, priests, drug-

gists and compounders of patent medicine, contend that they must have wines and liquors in their business, and all others must content themselves to do without, then I say we cannot prohibit. I want the saloons done away with, but if the drug stores are to take their place then it would be swopping the devil for a witch, nothing gained by the move. Oh, but you say not to allow the druggists to sell wines or liquors except upon the prescription of a doctor. Well I am opposed to that for the reason that in every town of any size there is a walking demijohn—they call him doctor—he would have all he could drink and he would give other walking demijohns prescriptions. Again, all that got whisky would have to stand in with the doctor in order to get it. Others, perhaps, will say we must allow the druggists and the compounders of medicine the use of liquors; no I don't want them to use it; druggists and doctors in my opinion kill more people than saloon men. Yet preachers have always denounced saloon men but have never raised their voice against the curse of drugs. The world would be better off if druggists and doctors were in heaven or colonized. I don't think preachers ought to be so bitter against saloon men. for they are only carrying out the wishes of the people, if

they must abuse some body let thing. They claim that the Lord them put the blame where it enjoined it, which I claim is a mis- belongs, let them take a part of the take. Preachers if you will lay blame upon themselves. In con- aside your denominational specks- clusion I want to call attention to and your prejudices and will exam- the use of wines by preachers and ine your Bible closely, you will priests for sacramental purposes. discover that you have been labor- I am opposed to the christians ing under a mistake. You can give having wine for any such purpose. up the use of wine without doing Preachers you ought to be the last violence to your religion. It is an to raise your voices against the use all important question, and mainly of wines and liquors, you ought depends upon your action in the not to want an exception clause for premises. Preachers and priests your own benefit, since you claim what will you do? Bear in mind that wines and liquors are doing the late war was brought on in so much harm. Oh, but perhaps part on account of the preachers you will say that christ instituted in the north and south differing as the Lord's supper, and he had wine to the teaching of the Bible upon at that time and enjoined the use the slavery question. of wine in connection with the observance of the Lord's supper, all of which I deny.

Preachers, if you insist on hav- ing wine in your business, you had as well and better spend your time preaching Christ and him crucified and let temperance alone, for as long as you continue to use wine at what you are pleased to call the Lord's table, just that long will sinners claim the right to use wines and liquors. From what I say here and have said heretofore, some may conclude that I am an enemy of preachers, but not so; I have the kindest feelings towards them personally, but I am an enemy to many things they teach and prac- tice, and the use of wine is one

Statistics show that about ninety per cent. of all crime can be traced to the intemperate use of whisky, for this reason alone, all ought to be in favor of prohibition. Again, if we succeed in doing away with wines and liquors, it will in a meas- ure do away with gambling and other vices.

INFIDELS.

Infidels do not believe in the authenticity of the Bible, they do not believe in Christ or the chris- tian religion.

Atheists do not believe in the existence of a God.

They say they are honest in their belief, all of which I grant. They

claim to be as intelligent as christians, all of which I acknowledge.

They say they do not believe that Christ was begotten of the Holy Ghost, as the Bible says he was.

I am sorry for infidels for I know they are honestly mistaken, for I was once a skeptic myself. I think it is entirely wrong for preachers to take advantage of the pulpit, and the law to abuse them, the preacher who will do it is a moral coward, and should not be countenanced by sensible people. Christ and the apostles never abused infidels. An infidel can be led but you can't drive him.

Preachers and priests are the cause of their being infidels, they have been running theological factories that have turned out skeptics by the thousands. I don't wonder at their being so many skeptics, but do wonder at their being so few. There are more skeptics in the so-called churches than on the outside, and they stand more in the way of truth than avowed infidels, for they claim to believe in Christ but do not. They are hypocrits; they are wolves in sheeps clothing; they make long faces, and offer long prayers, notwithstanding all this the infidels are onto their racket. I know that infidels have great respect for devout christians, but they hate those who are christians during

dog days (revival season) and are devils incarnate at other times.

Men generally who belong to the different denominations are sinners and if one hundred of them were placed under a gospel compress there could not be enough Holy Ghost Bible religion squeezed out of them to make one man shout the praises of God.

Most preachers and christians charge infidels with being dishonest, and they say they are only infidels from their teeth out, such persons are mistaken, they are honest, the best evidence of honesty is found in the fact that they speak their sentiments boldly, knowing at the same time it is unpopular. If they were not honest they would not do so; they are honestly mistaken, and are much better men and women than those who abuse them and say hard things about them. In conclusion I want to say to all infidels I am your friend, and I ask you to turn away from preachers and priests, and dismiss from your mind what preachers have taught you, and take the word of God; read it, yea study it, and you will discover that the religion of Christ as taught by him and his apostles is the thing needed. I don't ask you to believe the Bible as taught by priest or preacher, but as taught by Christ and his apostles.

THE BIBLE IN THE PUBLIC SCHOOLS.

Some fifteen years ago the pastors of all the churches in Gainesville, became distressed on account of the laws of Texas forbidding the Bible being used in public schools, therefore they all met at the Campbellite church and prayed over the matter. In their prayers they asked God to put it into the minds of the representatives to change the law so as to allow the word of God read in public free schools. The writer happened to be present at said meeting, and after they had all taken part in the meeting, Bro R. W. Officer, who was at the time pastor of the church at which the meeting was held, asked if anyone else had anything to say? Just then I arose and said that I was ashamed of them, to think they would have the impudence to pray to God to put it into the minds of the law makers to change the law allowing the word of God used in public schools, and at the same time they had discarded the Bible from their Sunday-schools. I informed them that I had previously gone around to all of their Sunday-schools and did not see the Bible in the hands of any teachers or pupils, except one lone woman. But instead of the Bible they were all using Sunday-school literature.

Just then you ought to have seen their eyes stand out, and when I was through they never resented a word, but one of the brethren said let us pray. He had all of them to kneel with him, and he talked to the Lord about me but made no reply to me. I never heard anything further about Bibles in public schools.

I am glad to know that our law makers have had enough sense to prevent the Bible being used in public schools, since the most of our teachers belong to some denomination, and while that is the case I do not want them to be allowed to handle the word of God, for if they were they would only poison the minds of the pupils. I would be glad if it was so the Bible could be taught in our schools, but before it can be allowed we must educate our teachers so they will understand the Bible themselves.

I hold that no man or woman is fit to teach the Bible that belongs to any of the creeds, in the first place if they are so ignorant as to go and join a creed with their Bible as a guide, then they are too ignorant to risk with the pure word of God. If they were permitted to use the Bible in school they would teach the Bible as taught by the particular church to which they belonged, which would make matters worse.

DIVINE HEALING.



It seems that Francis Schlatter, of Denver, Colorado, has created considerable excitement recently, and varied are the opinions of ministers and others as to what it means, some believe that the Lord was with him, and through his laying his hands on the invalids they were healed, while others pronounce him a fraud and a humbug. Many preachers denounce him and say there is no truth in the report that any were benefitted by the laying on of his hands. According to news paper reports quite a number were healed by the magic touch of the man, many claimed to have got relief by coming in contact with him.

I myself was not at Denver at the time so many were healed, and can't say whether reports were true or false, but I do say that the Bible teaches that what they claim he did may be done now, by men who are holy and who exercise Bible faith. Schlatter did not do the healing himself, nor did he claim to do it, the healing if done at all, was done by Christ, and did by him just like it was done when Christ was here in person. A great many Bible students have been lead to believe that the apostles and disciples in apostolic days healed, but not so, the Lord reserved that right to himself then,

and now. And if any were healed in the name of Christ by Schlatter laying his hand on them it proves one saying of Christ to be true in this age, that such might be done now, I quote you the following saying of Christ:

“And these signs shall follow them that believe; In my name shall they cast out devils; They shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; They shall lay hands on the sick, and they shall recover.” (Mark 16, 17, 18.)

Christ was talking to his apostles, and he said the signs mentioned should follow them that believed, and if Schlatter believed the promise was to him. Of course but few preachers or christians will believe in the doctrine of divine healing, for the reason but few believe the teaching of Christ and the apostles.

We have the following from the apostle James:

“Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.” (James 5, 14, 15)

The apostles by the power of Christ which went with them heal-

ed during Christs ministry here on earth, as is evidenced by the following:

“And they cast out many devils, and annointed with oil many that were sick, and healed them.” (Mark 6, 13.)

“Then Peter said: “Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.” (Acts 3, 6, 7.)

Christ and his apostles no where tell us when we are sick to call in the doctor, and on that account, and on the account of what Christ, has said and done. I think if we would keep the commandments of the Lord that he would keep us from being sick, and if we should violate the laws of nature, which are the laws of God, that if we ask God, to heal us or others in faith believing that the sick as Christ said shall be healed. Christ certainly can and will heal now as he did when he was here, for We are taught that he is no respecter of persons:

HOLINESS.

“For thou art an holy people unto the Lord thy God.” (Deut. 7, 6.)

“And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.” (Deut. 26, 19)

“The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God and walk in his ways.” (Deut. 28, 9.)

“That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.” (Luke 1, 74, 75)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. 7, 1.)

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Ephe. 1, 4.)

“And that ye put on the new man, which after God is created in righteousness and true holiness.” (Ephe. 4, 24.)

“Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12, 14.)

“But as he which hath called you is holy, so be ye holy in all manner of conversation.” (1 Peter 1, 15.)

"Seeing then that all of these things shall be desolved, what manner of persons ought ye to be in all holy conversation and godliness." (2 Peter 3, 11.)

Of late there are a great many preachers and christians as well who are fighting the doctrine of holiness, which we are not to be surprised at, for just as long as they are unholy, impure and carnal minded will they oppose holiness; nowell informed person in the teachings of the Bible will deny that the Bible teaches holiness, therefore it is plain that all who oppose holiness are carnally minded, and ignorant of the teachings of God's book. Holiness will not hurt any one, but it is the want of it. We will never be a happy people until we are a holy people—holy in a Bible sense—and all who will study the passages of scripture quoted will learn to what extent they may be holy. The Methodist and Baptist denoninations have taken steps to check holiness in their ranks, but they will never succeed. Why holy men and women remain with those who oppose holiness is more than I can imagine.

THE WAR IS ON.

I will again enter the lecture field, up to the present I have held seven debates. At Wills Point with Elder R. C. Brumet, (Campbellite,) at Era, Eld. Love, (Baptist); at Marysville, Rev. Carty or McCarty, I desremember, (Methodist); at Gainesville and 12 miles south, Dr. L. L. Norton (Campbellite); at Henrietta and Vernon, Elder Taylor, (Campbellite); and two other

Campbellite preachers agreed to debate with me, but when they caught on to my tactics how I placed the sword of the Spirit, which is the word of God, so it would pierce them through, they declined to meet me.

My mission is to put to silence all preachers and priests who claim that their denomination is the church of Christ, and who teach water baptism, or the observance of the Lord's supper. I will go as near the North Pole to meet a reputable priest or preacher in debate as any of them will. I crave an opportunity to contrast the teachings of Christ and his apostles with the teachings of priests and preachers. I want to uncover gospel truths, that have been covered up by priest and preacher.

I want everybody who reads this book and believe that what I have said will be for the betterment of mankind, to assist me in placing it in the hands of the people, I have in manuscript enough matter to make another book, and as soon as I can, will get it out.

I have been asked how I happened to discover the mistakes of preachers, priests and creeds and "our able preachers and priests did not?" My answer is I could afford to look for mistakes, while they could not, my living does not depend upon keeping the people in ignorance, and keeping them divided, while theirs does. I intend to fight priests and preachers until orthodoxy freezes over and then get me a pair of skates and fight them on the ice.

THE END.

INDEX.

	PAGE.		PAGE.
Bible in Public Schools, . . .	72.	Holiness,	74.
Baptized into Christ, . . .	33.	In Cumberland Presbyterian	
Baptist Denomination, . . .	66.	Hym Book,	51.
Baptized for the Remission		Infidels,	70.
of Sins,	21.	Lord's Supper,	42.
Buried with Christ by Bap-		Lord's Supper Administered,	50.
tism,	34.	Mode of Baptism,	35.
Baptist 5th Sunday Meeting,	55.	Put on Christ,	34.
Challenge,	10.	Preachers Creed,	10.
Catechism,	11.	Passover,	41.
Call to Preach,	61.	Rawards,	9.
Christ Administrator of Holy		Roman Catholic Denomina-	
Ghost Baptism,	26.	tion,	56.
Dive in order to go up, . . .	40.	Sunday-schools	65.
Divine Healing,	73.	Three Witnesses,	40.
Denominations,	52.	Temperance,	68.
God gave John the Baptist		The War is on,	75.
his Commission,	27.		



Those who wear glasses don't need them. Neither old or young need light near scales on cloudy days, or at night.

First beam, pound notches on platform; Second beam, 14 pound notches in scoop, two pounds on platform; Third beam, 1-2 ounce notches in scoop, 1-4 pound on platform.

We have patent in Canada and England on above scales and desire to sell the two foreign countries, or desire to have the scales manufactured on royalty. Address TEXAS PATENT AGENCY, Vernon, Texas.

MISTAKES OF PREACHERS, PRIESTS AND CREEDS,

By M. N. SEVIER.

One copy by mail		25 cents
	To agents and the trade:	
25 copies,		15c each
50 copies,		12c each
75 copies,		11c each
100 copies, or more,		10c each

We want agents in every town to sell the book,
TEXAS PATENT AGENCY, Vernon, Texas.

H. C. THOMPSON,
Att'y-At-Law,

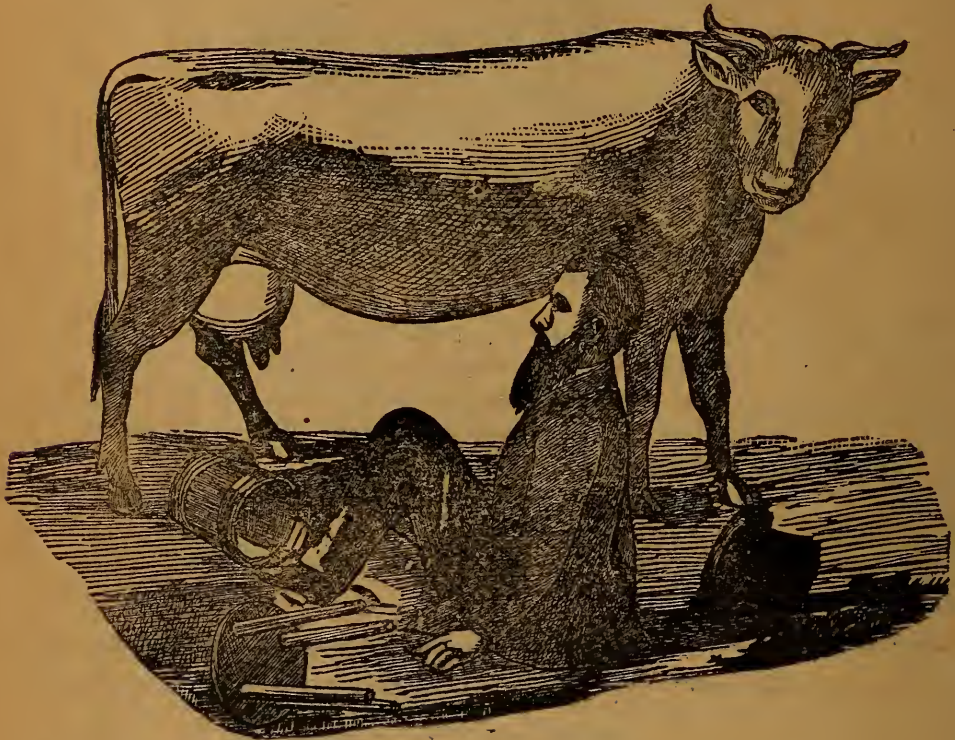
.....Land and Commercial Law.....

VERNON, TEXAS

TO INVENTORS.

If you have an invention, and wish to apply for a Patent, Trade Mark, Label, Copyright, or any information relative to same, write us: we are associated with Patent Attorneys at Washington, D. C.

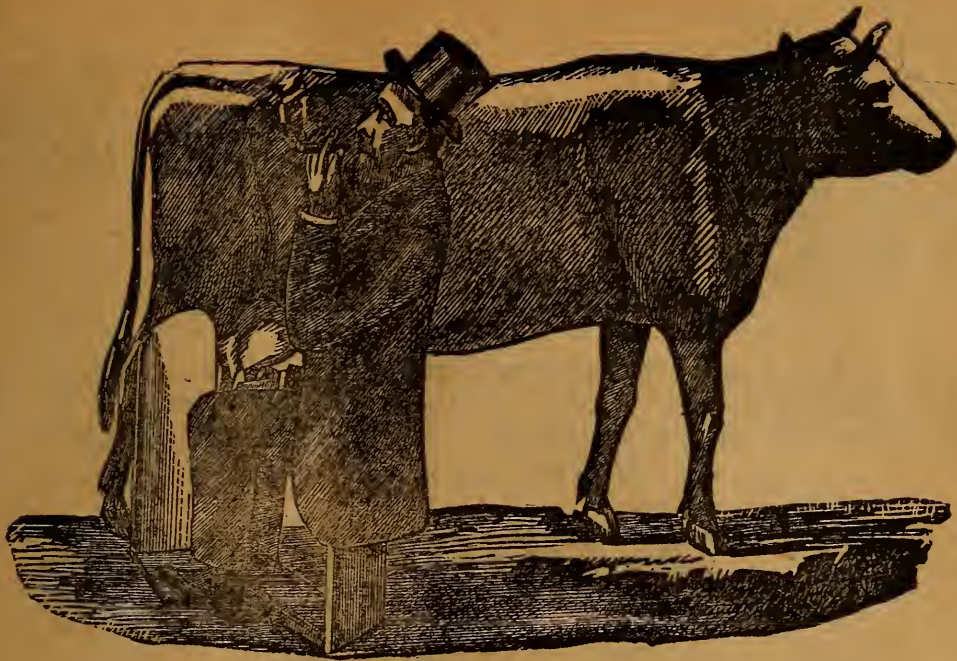
Address, TEXAS PATENT AGENCY,
Vernon, Texas.



THE OLD WAY.

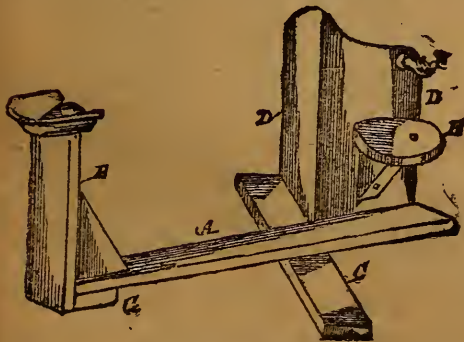
The above represents the inventor milking the old way. You will observe his dilapidated condition. Perhaps you have been kicked over, too: if not, you are liable to be if you continue to milk the old way. "Necessity is the Mother of Invention." It certainly was in this case. If the inventor had not been kicked over, the milk stool would never have been invented.

Another thing. Milking the old way you are liable to get the milk kicked over and soil your clothes. Some may say their cows are gentle. Perhaps so, but if you will think for a moment it is the gentle cow that kicks you and not the wild cow, for the reason you watch the wild cow and don't watch the gentle cow. Milking the old way you are liable to get an eye or a tooth kicked out, and besides you are liable to use cuss words.



THE NEW WAY.

The above represents the inventor milking the new way. Observe his easy position and how he puffs his Havana while milking. He does not seem to be afraid the cow will kick him, for she can't if she was to try because the stool is a complete shield. You will observe how it fits the cow's leg next to the milker. Again attention is called to the fact if you milk the new way you don't have to change clothes before going to milk, and you don't run any risk of losing an eye or a tooth, nor will there anything happen to cause you to get out of humor, and there is no mental dread while you are milking, so take our advice and buy a milk stool. The saving of milk and clothes will amply repay for what the stool costs.



SPECIFICATIONS.

A is 1x4 30 inches long; B 1x4 14 inches; C 1x4 18 inches set at an acute angle; D 1x10 24 to 26 inches; E shelf for milk bucket; F hook for bucket bale; G 1x4 4 inches; Seat 1x6 6 inches, square or circular.

////// TERRITORY FOR SALE, ////

Texas Patent Agency.

VERNON, — TEXAS.



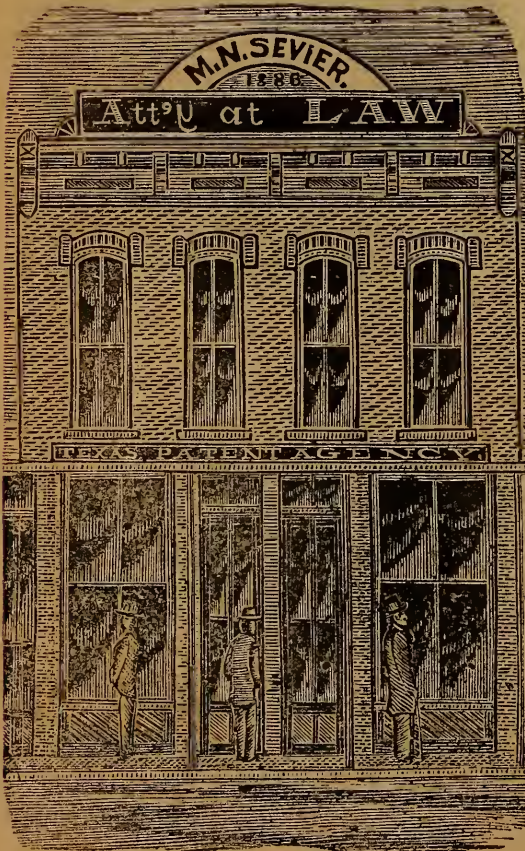
THE NEW BRICK

Livery Feed and Sale STABLE

Will fit you up a good turnout on short notice. First class accommodations for horses boarding by the day, week or month. We knock the bottom out on prices. Satisfaction guaranteed
Call and see us.

W. S. McCURDY, Prop.,

EAST SIDE SQUARE. VERNON, TEXAS.



The above shows Pants cut away at the heel at point where the heel of shoe wears away the cloth. Patent is for sale.

TEXAS PATENT AGENCY.

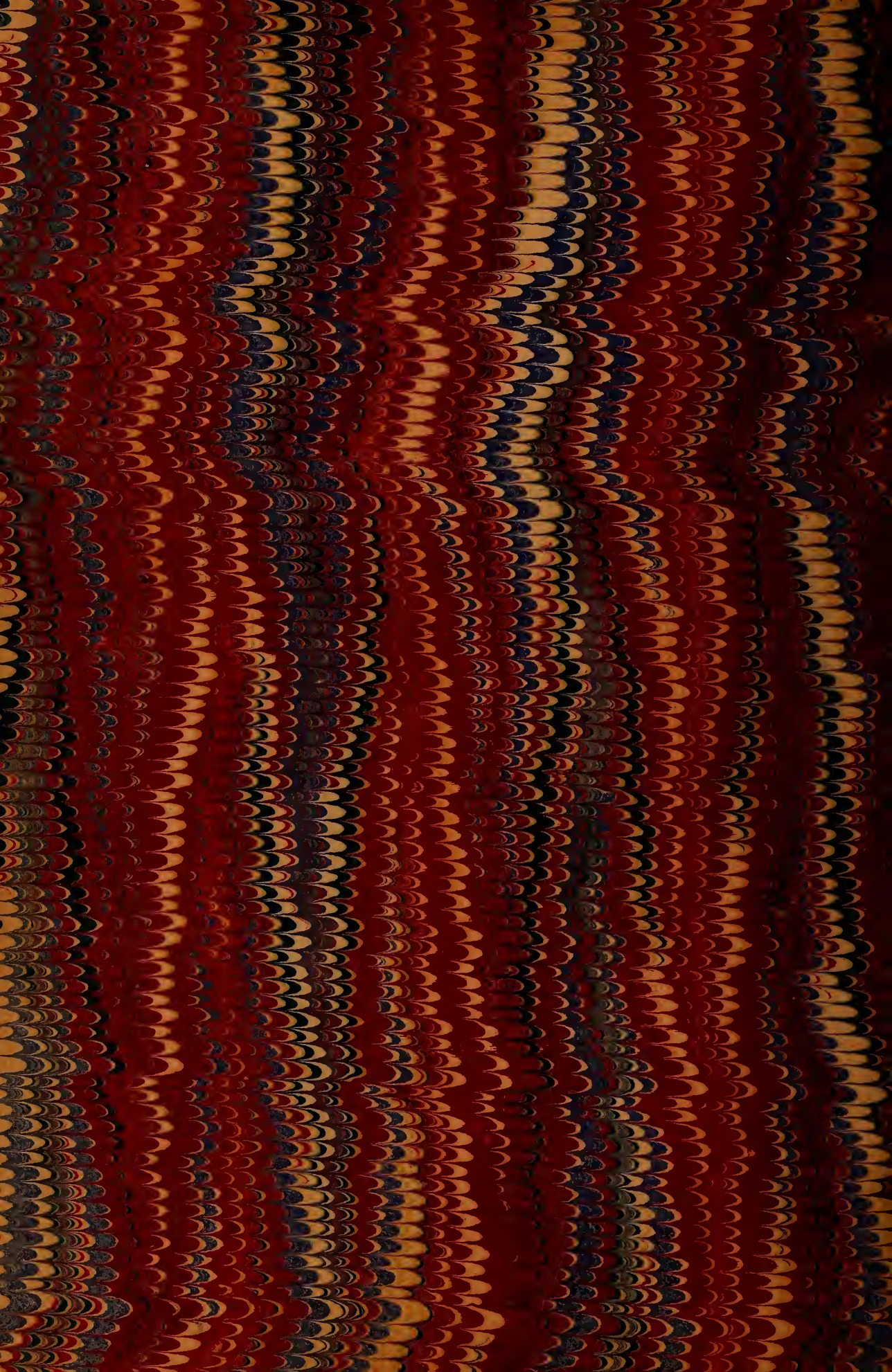
Vernon, Tex.

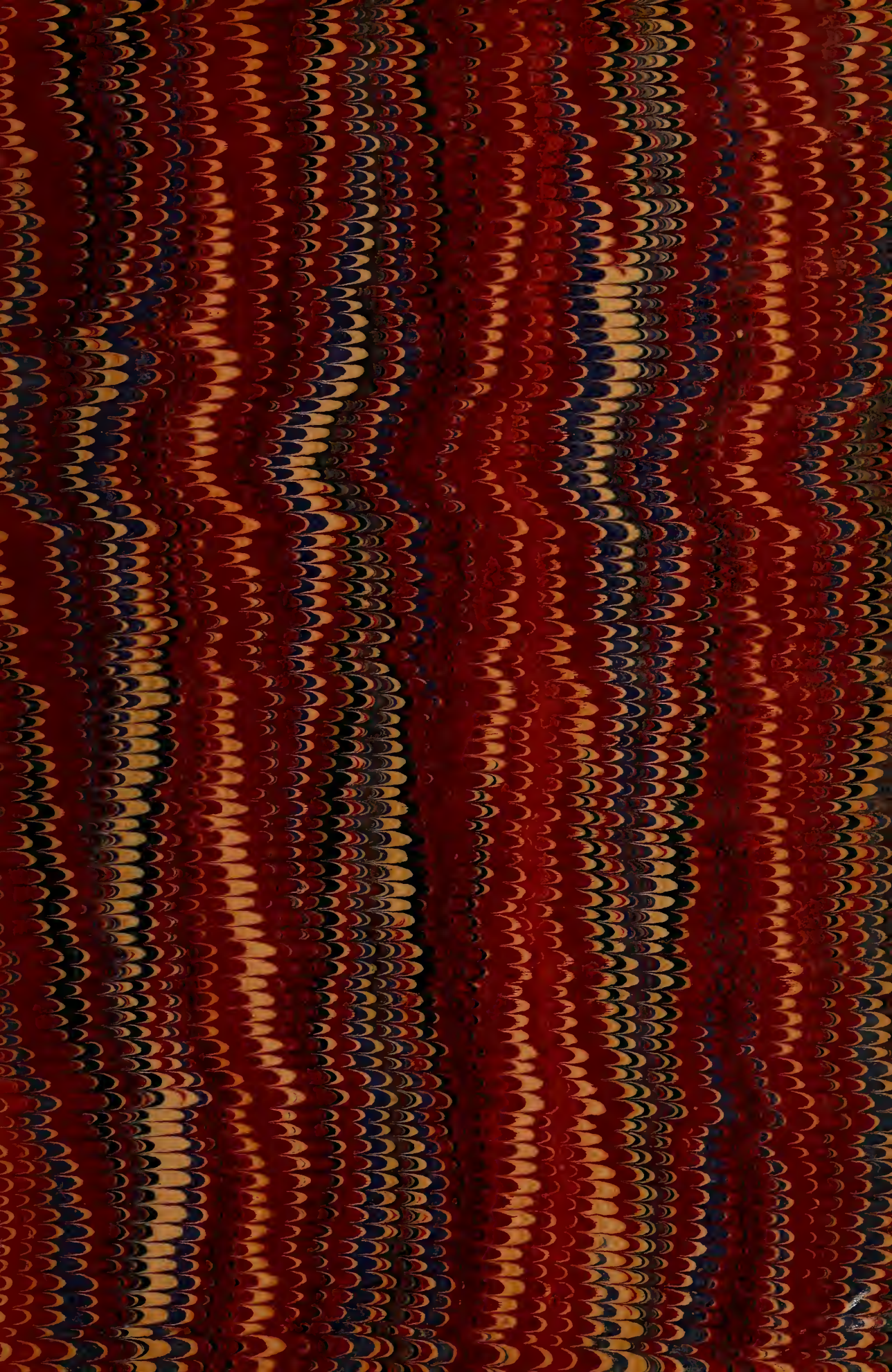




BR

125





LIBRARY OF CONGRESS



0 020 259 658 7